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BARDIC AND HISTORICAL SURVEY OF RAJPUTANA

Chanda rāu Jēta Si rō
Vithū Sūje rō kīyo



EDITED BY
THE LATE DR. L. P. TESSITORI

CALCUTTA
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INTRODUCTION

The Dangila poem edited in this volume is one of considerable interest under several aspects. It was composed by Vithū Sūjō Nagarijota a Cirana at the stipend of rān Jeta Si of Bikaner about the year 1535 A.D., to celebrate a victory obtained by the latter prince over Kāmrān who from the Punjab had invaded his territory. The fact that the Muhammadan historians do not even mention this unfortunate adventure of the son of Bībir, only enhances the value of the poem which may thus claim the credit of filling a small gap in the history of India. But the subject of the *Jeta Si ro Chanda* is not restricted to the battle in which Kāmrān was routed. Like all bardic poems of some bulk and importance, it contains also an introduction giving an account of the military exploits of rān Jeta Si's predecessors from his ancestor Cūdo the daring Rāthora who was the first to win for himself and his descendants the title of rān of Marwar, down to Viko, the founder of Bikaner, and his son Lūna Karana the gallant father of Jeta Si. Indeed the account of the exploits of Viko and Lūna Karana summary and obscure as it is, constitutes a document of some importance for the early history of Bikaner, perhaps the oldest written account that has been preserved of the exordiums of this great State founded by the Rāthoras in the heart of the desert. But the poem contains yet a third point of interest the vivid picture it draws before our eyes of the attitude of the Rājputs, an attitude of terror hatred, and contumelion in the face of the victorious march of the Tartars, or as they would improperly call them, Mugals, from Perghana.

The review of the exploits of rān Jeta Si's ancestors, which forms the introductory part of the poem, is not the monotonous reading one might expect, on the contrary, the very conciseness of the narrative and the rapid succession in which the salient events are mentioned one after another, though not always in due chronological order, gives to the verses a movement which appears varied and pleasant. No doubt, the eminently epic and romantic character of the personages themselves and of their exploits greatly contributes to create such an impression. It is the story of a gradual but at the same time amazingly rapid conquest on the part of a vigorous race, who in the narrow space of four generations succeeded in subjugating to its sway the greatest part of the Rajputana desert from the chain of the Aravalli to the bed of the Naiwal, a stretch of over three hundred miles. As the protagonists of this prodigious conquest file off before our eyes, one after

another, shrouded in their armours, we fancy we can still see the fire of the eyes in their empty orbits and hear the cry with which they used to encourage their men at the time of the onslaught. They breathe life through the immortal verses of the bard and react the story of their lives, a story of battles. From the small outpost of Sālavāri¹ assigned to him by his relative the rāula of Mahevo, Cūdo, a man without inheritance, makes himself lord of Mandora and gains the dignity of rāu (2-6). Then snatches Nāgora from the Muhammadans and subjugates a considerable portion of the territory of the Mohilas in the north-east, thus founding a large principality (7-9). But just as he reaches the apogee of his glory, a coalition formed against him by the governor of Multan, the rāu of Pūgala, and the Sākhalās of Jāgalū surprises him unprepared at Nāgora and compels him to take the only honourable course open to a Rajput in similar straits sally forth and rush into the thickest of the enemy to court an immortal death (11-20). His principality falls to pieces, but Mandora remains to his sons and one of these, Rina Mala, with the help of rāno Mokala of Citora succeeds in uniting in his hands the possession of Mandora and of Sojhata, another important stronghold north-west of the Aravalli. Rina Mala's death is even more unfortunate than his father's, for Kūbhō, the despot of Citora murders him in his sleep and deprives his son and heir of all his possessions (21-24). This son and heir is Jodhō. Driven into exile by the assassin of his father this young man sharpens his sword in a hut of the desert and prepares himself for a determined guerrilla against the garrisons placed by Kūbhō in the land which is his. One after the other the outposts of Citora are shattered to pieces by the sword of the Rāthōra, Mandora is reconquered, and Mewar itself is attacked and ravaged (25-30). The land is thus redeemed and Rina Mala is avenged, but the spectre of the latter is not satisfied until Jodhō makes a pilgrimage to Gayā to make for his father the offer of the funeral cakes (31-33). Before passing away from the scene of the world, Jodhō adds to his fame yet another laurel a victory obtained over the Pathānas at Fatehpur (34-37).

With Jodhō's son, Vīkō, begins the independent history of Bikaner. This enterprising youth leaves his motherland and goes to settle on its northern borders among the Sākhalās of Jāgalū (40). Thence, turning his eyes to the north-east where a vast tract of country partly in the hands of peaceful Jātas and partly of bellicose Mohilas invites his ambition, Vīkō embarks on a campaign of conquest which in a short time makes him the lord of all the desert from the borders of Pūgala to those of Hissar, and from the Ghagghar stream to the borders of Nāgora.

¹ Probably the Halori of the Map, about 16½ miles N.W. of Jodhpur as the crow flies.

With his victorious sword, he now knocks at the door of Dīvarāura, Mūmana-Vāhana (43), Depālapura, Bhatanēia, Vīthondō, Sarasō (44), Himsāra Nāgara, Naraharī (45), Fatehpura (46), and Nāgōra (47), the State of Bikaner is thus established and the foundations of its capital are also laid in Samvat 1542 (49) What a splendid monument of human enterprise and determination this man, Vīkō, leaves to his posterity! Departed from the cliffs of Mandora with a handful of followers, he now possesses an army capable to accept a fight with powerful enemies like the Langahs of Multan (43, 48), the imperials of Jhūjhānū (46), and the *subedar* of Ajmer (47)! But the glorious figure of Vīkō has already passed away to leave room on the screen for his great son, Lūna Karana, the formidable "horned bull," the "sun of the race" as the bard is pleased to call him

The bard must have seen the best days of the rule of Lūna Karana, and this explains why his description of the exploits of this ruler is more detailed and accurate Unscrupulous to the point of dispossessing a younger brother to make himself more secure (63-4), Lūna Karana is not slow in loosening the strings of his purse to captivate the affections of his subjects he feeds the poor in a year of famine (54-5), and ingratiates to himself the bards by gifts of horses and elephants (56, 62) The newly founded capital of the desert, the city of Bikaner, is already dressed in all the pomp and circumstance of a great court gems glitter in the darbar hall, chiefs of rank attend, caparisoned elephants are tied at the posts outside the gate, flags flutter on the top of the palace, while bards and dancers from Gujarat recite panegyrics and perform in the presence of the Rāu (51-6) But the sword of Vīko does not rust in the hands of his son, nor do the comforts of prosperity make the latter forget that fighting spirit which had made possible the creation of a State so vast and which was now required to defend and consolidate it One of the great military achievements of Lūna Karana is a defeat which he by means of a night attack inflicts on Muhammad Khān of Nāgora, who had brought an army against Bikaner (57-61) Another is an expedition which he makes into the territory of Jesalmer putting the Bhātīs to flight and compelling the helpless Rāula to take shelter within the walls of the capital, while the Rāthōra cavalry raids the country all around (67-73) A third campaign is one against the Rāu of Jodhpur, and this is undertaken by Lūna Karana in company with the Khān of Nāgora (74-5) Elated by all these victories and burning with the desire of new conquests, the son of Vīkō the undaunted and indomitable Lūna Karana, unfurls once more his banners and leads his army towards the east (76) With lightning rapidity he takes Dīdavānō and puts the Mewari feudatories to flight (78-9), then, reinforced by Daulat Khān of Nāgora (? 80), marches on Jhū-

jhānū, and thence by the way of Nārāhāri and Singhānō directs his army towards Nārānojā (81). But while he is encamped at Pāñceri, a large body of Pathānās falls on him (82). The forces are unequal—the enemy, supported by artillery (83), makes a terrible onslaught—the lines of the Bikaneris are broken and two sons of the Rānī, Pratīpa Si and Vira Si, are felled before the eyes of their father (84-6). Lūna Karana finds himself alone, his army is shattered and he is asked to surrender his elephants, but can a scion of Cūdo surrender? Like a wounded boar, he throws himself into the middle of the enemy army and falls transfixed by a hundred spears (88-93).

Such were the deeds of the ancestors of Jetī Si the great rānī who now adorns with his person the *gadhi* of Bikaner. He is of course, a son of Lūna Karana and a mighty giant like his father, an immovable pillar set up as it were to support the weight of the sky (94). Look at the majesty of this monarch who, wise as Sahadeva, sits under the regal parasol flanked by chowries of a spotless white (95)! Ten great chiefs serve at his gate (96). And who can describe the splendour of his capital and the prosperity of his subjects? In the streets of Bikaner you see to-day so much silk that you really wonder if this is the Jangala country¹ or not rather Kasmir (99). Everywhere beautiful women full of grace and modesty, everywhere fierce-looking warriors used to handle the sword (100) everywhere stables of horses, everywhere gold and all kinds of wealth (101). And how beautiful the city with its rich bazar crowded by merchants, lords of *lacs*, its neat balconies, its unconquerable ramparts, its impassable moat (102) its tanks brimming with water! Is this not a return of the happy reign of Rāma over the earth (103)? What a contrast makes the peaceful prosperity of the inhabitants of Bikaner with the cataclysmic condition of poor Hindustan! Here rulers and subjects, provinces and principalities, are tossed about like helpless rafts in a storm, ever since a few years ago the barbarians from the north, the frightful Mugals of Bābir, swept over the country like a deluge.

What a rapid progress was theirs! One after the other Bhākhara, Arora (113), Sātalamerā (115), Divarīura (116), Mūmāna-Vāhana, Marota (117), Uea, Mūlītīna (117), Bheharo, Bagō (118) Bhamberi, Mangalōra, Jamū (118), Siramōra, Lāhōra, Depālapura (119), Bajavārō, Kothi (123), Sāmānā (123), and many other places were swept away like straws. In vain the emperor Ibrāhīm tried to arrest the irruption, though his army numbered more than a hundred thousand it was of no avail and he was himself overcome and killed.

¹ Jangala is the ancient name of the country which is included within the boundaries of the present Bikaner State. The meaning of the word is obviously jungle, or desert.

(124-5) Dhili, Āgarò, and Bayānò fell into the hands of Bābar (126-7), the Pathānas were pursued as far as Canderī (127), Jaūpura was taken, and Ajodhyā with the whole of Bihar, even as far as Jagannātha and Panduò, was subjugated (127-130) The Rānò of Mewar, Sāgò, the door of Hinduism, marched on Āgaro determined to free the country from the Mugal pest, but at Sikari, alas¹, was defeated, clipped of his pride, and deprived of his elephants (132-6) Then came the turn of Alavara and the other cities of Mewat, which country was overrun and subjugated together with Āmberi, Sābhari, and Nāgora (137-140) In short, all the strongholds of Hindustan have crumbled one after the other to dust under the tread of the Mugals, and all the princes and chiefs have bowed their heads in submission, only Bikaner remains firm and incrolable like an island of rock in the middle of the tempest (141)

Now Bābar is dead, and his sons have inherited his conquests One of these Kamarò, or as the Muhammadans would call him, Kāmrān, has set himself up as an independent sovereign in Lāhòra, whence looking round he can see all the neighbouring countries dominated by the Mugals except one, this one Bikaner Can the proud Kamarò suffer rāu Jeta Si to stand aloof unbending and unconcerned, when all the other chiefs of Hindustan have come to do homage and to pay tribute? No, no Jeta Si too must bow his head Arms! arms! we will march against this Rāu of the desert Orders are given and from all parts of the country the Mugal soldiers assemble in Lāhòra (142-4) What a huge army! What frightful faces! Tall and stout, with broad distorted features, red-complexioned, with monkey-like visages, armed with bows of the weight of thirty-five *tankas*, the Mugals gather round their whinnying horses (145-151), horses of all colours (152) and breeds mountain-bred, Masakis, Tartars, Arabs, Khurasānis, Makurānis (153), and mounting in a fury (154), take the road of the south (155) Accompanied by the sound of warlike drums and other instruments of all descriptions, like a multitude of noisy cranes (158-9) they come down in a cloud of dust, taking delight as they march in shooting arrows at the birds of the sky (160)—those terrible arrows of theirs which never miss (148)! The Satalaja is crossed, and passing between Vithondò and Abhohara¹ (161), the Mugal army swoops down upon Bhatanèra² (162)

Here they surround the fort and pitch their tents Kheta Si Ararakamalòta, a Kādhala Rāthòra, one of the bravest and most faithful of Jēta Si's vassals, is in command of the fort, and to him the Mugals send envoys to suggest submission (163-4) Opening his mouth as wide as he can, the Rāthòra warrior with

¹ Bhatinda and Abhor of the Map

² The modern Hanumangarh

the full force of his wrath and indignation howls in reply to the enemy 'Come, Sultan! Come and face my spear!' (165) A reply worthy of a Rāthōra! The Mugals besiege the fortress (167) and begin to rain into it a hail of arrows (168) and cannon shots (169), but the defenders hold firm until the besiegers escalate the walls and pour inside like the innumerable host of the monkeys of Rāma when they took Laṅkā (170-1) Bhatanēra is expunged, but Kheta Sī is not a prisoner with a garland of *tulasi* round his neck (171) and the naked sword in his hand, the son of Araraka Mala throws the gate open (174) and sallies forth like a mad elephant to spread destruction in the enemy camp He is at last overcome by numbers, but what matters? Even though he is killed and Bhatanēra is taken, the banner of glory which he has planted in the sands of Marwar flies high and conspicuous over the whole plain of Hindustan (176)'

Emboldened by their success against Bhatanēra, the Mugals lose no time in continuing their march southwards, and rush into the Thali (177-9) With all the speed of their horses they come down, one hand holding the reins and the other the bow (180), and terror-stricken the population flees before them (181-4) As they advance, they appear so numerous that all the four directions of the sky seem to be filled with bustle and clamour (185) The news spread that an ingent Mugal army is marching on Bikaner! Presently the messengers from Kamarō arrive and declare before rāu Jēta Sī the terms which the Mugal king intends to dictate "Come before Kamarō without delay, and bring ten crores of gold, and a bride (187)!" On hearing these infamous proposals, the scion of Vikō, the crown of the Rāthōra clan, blazes forth his indignation with the fierceness of a fire aided by an impetuous wind (188-9), and even before the messengers could shut their mouths, he drives them away crying "Avaunt! Avaunt! Go back to your Kamarō and tell him that as Mālō routed Nemjīr (190) so shall Jēta Sī do to him Tell him that no Rathora has ever fled before a Muhammadan Tell him that Cūdō beat Vījūlī Khān (191) Tell him that rāu Sata Salla put to flight Peroj Khān Tell him that Rīna Mala slew Mahamand Khān (192) Tell him that Jodhō killed Sārang Khān with his own hand, and that rāu Sātala routed Ser Khān (193) Tell him that Vikō drove before himself the imperials of Delhi Tell him that Dūdō destroyed Siriyo and took his elephants (194) Tell him that my father Lūna Karana put to flight Mahamand Khān (of Nāgōra), and that rāu Gāgō routed the present chief of Nāgōra and captured his elephants (195) In the same way shall I beat Kamarō Avaunt! Be gone!" Back go the messengers to the Pātisāha and report that Jeta Sī intoxicated with pride refuses to leave his fort (196)

The Mugals who had halted some distance from Bikaner,

resume their march as the sun sets, making straight for this city. Marching all night by the light of their torches they arrive before Bikaner at daybreak (203). What a sight the dense mass of elephants and horses and men advancing over the undulations of the sand, with their weapons, and shields, and armours, and caparisons glittering and sparkling in the morning sun! Coming right under the walls of the city, they beat their drums (207), and holding their bows high over their heads, cry with one voice 'Let us block the gate of the fort and raid the country (208)!' But Jēta Sī, pushing before himself his frightened subjects like a boar its little ones is already leaving the fort to frustrate the enemy design. The Mughals arrive just in time to see him depart and to hear the deafening noise of his drums, but dare not provoke him and let him pass unmolested (209-13). Then they pitch their tents in the open (214-15) and send a detachment to occupy the fort, but a Rajput fort, though vacated, is never given up without a sacrifice of blood. Bhoja Rāja, a Rūpāuta Rāthōra, and four Jetunga Bhātis have made a vow to defend it and keep up the honour of the Rajputs and with their manly breasts block the passage of the gate to the invaders. It is only by passing over their bodies that the Mughal cavalry can enter into Bikaner (216-17).

An easy victory¹, must have thought Kamārō. But rāu Jēta Sī has not been defeated nor has he fled he has only retired in order to rally all his forces and preserve liberty of movements. Will he not exert himself now to liberate his country from the hated invaders? See since he left Bikaner he has never rested, he has made the saddle of his horse his throne (218-22). He has collected all his warriors and he now only waits for the right moment to fall on the enemy and rout him (223). See the moment has already come. There he stands, the brave Rāu, surrounded by his brothers and the flower of the Bikaner nobles, there he stands supervising the distribution of the horses preparatory to the attack (227). One by one, the grooms lead the beautiful animals before the Rāu, and one by one the nobles mount on saddle under his eyes. Each warrior receives a charger worthy of himself, indeed, they are all splendid beasts, worth a *lac* each or more, and represent all the best breeds found over the face of the earth, not excluding the foremost of all breeds, the breed of the divine horses of the Sun! How can a poet describe them? Their pointed mobile ears are like an owl's (245, 263, 344), their long necks like a cock's (263, 277, 278, 288, 291) or a peacock's (245, 282), their long nervous legs like a monkey's (273, 291), their mouths so small that they can drink water from the hollow of one hand (273, 276, 345), their breasts so strong that they can shatter to pieces even a wall (325, 346). Supple like fishes and agile like monkeys (278), they shy even at their own

shade (338), and dance like a dancing-girl at the beating of hands (239, 252, 294, 315, 323, 324), like peacocks they display their long tails in the air (252), and like monkeys (246, 267, 277, 325 331) or like deer (242, 251, 292 320) they jump in a wonderful wise In swiftness they vie with the wind (260, 275), and enable the rider to catch the neck of the fleeing deer between the bow and its string (277, 287, 312) And as for their training, well, they are so used to the bustle of battle that at the first beat of the warlike drums they are off with such impetus that no one would think of detaining them (289) , going straight for the enemy, they dash against the points of the spears and carry their rider so close to the adversary that he can fight him with a knife, if it so pleases him (289)

Hari Rāja is the first to mount on the horse Jethī (234), then follow Teja Si, the Rāu's brother, on Gangājala (235), Ratana Si, another brother of the Rāu, on Singārathāta (236), and Rāmarō, a third brother of the Rāu, on Pābūpasāu (237) Then in due order mount Neta Si on Revantapasāu (238), Sāgalō on Guālera (239) Dūgarō on Vālahō (240), Dēdō¹ (241), Jē Malō on Khavāsa (242), Sākara Si on Kalyānapāñca (243), Nārāma on Pañcaratana (244), Jagō, the Kachavāhō, on Hari-nota (245), Dūgarō on Mora (246), Amara on Karanipasāu (247), Gāgō on Mukutacāla (248), Prithī Rāja on Jagirekha (249), Rāi Mala on Caūradhbāla (250), Bhīma on Mrīga (251), Sañgrāma, the Sodhō, on Mora (252), Deda on Revantapasāu (253), Jeta Mala on Cirukulō (254), Kisana Dāsa on Magara-dhaja (255), Vanavīra² (256), Raghunātha on Sallūna (257), Megha Rāja on Hamsa (258), Virama Deva on Navalakhō (259), Dūdarō on Mīrīghulō (260), Khīvardō on Cādinō (261), Vīdarō on Bhīgāra (262), Virama De on Bhaūra (263), Māla De on Macharāitō (264), Naga Rāja on Sīhalō (265), Lakha Dhīra on Gunasāgara (266), Netalō on Nenasukha (267), Surijana on Cāraharō (268), Dūjana Salla on Churikāra (269), Parabatō on Jagarūva (270), Pātalō on Rūpamalla (271), Āsō on Hīra (272), Bhavāni Dāsa² (273), Naga Rāja on Dheliyō (274), Bhojalō on Vachanāga (275), Vīra on Caracarō (276), Bhīmō on Ūjālō (? 277), Āsō on Jābuō (278), Kisana Dāsa, the pirohita, on Lāddō (279), Ratana Si on Meghanāda (280), Naga Rāja, the Mūhatō, on Lākhīka (281), Pīthalō on Naginō (282) Pañcāma on Pārevō (283), Sīmalō on Devīpasāu (284), Sadhārana, the Mūhatō on Pasāitō (285), Sahasa Mala on Macharāitō (286), Rāna on Sadāraṅga (287), Lākhana Si on Revantapasāu (288), Sobhramiyō on Navalakhī (289), Karama Si on Agarāna (? 290), Santanātha on Sālevō (291), Īgō on Korīdhaja (292), Mandale-sara on Sāhanāhadīvō (293), Dhana Rāja on Visanapasāu (294), Vāghulō on Nēnasukha (295), Rāi Mala on Phūlamāla (296),

¹ The name of Dēdō's horse is not given in the text

² The name of his horse is not recorded

Kānhabò on Sonèyò (297), Rāma, the Bhāti, on Cāpalò (298), Kisana on Cīundapasāu (299), Dūdhò on Paravālo (300), Vanijīga on Nālero (301), Pithama Rāu on Nālerò (302), Rāi Pāla on Cāpalò (303), Neta Sī on Phūlacota (304), Surijana on Padama (305), Kisana on Cāpalò (306) Lakho on Alakhiyò (307) Kheta Sī on Agarānī (308), Vanivò on Karanipasāu (309), Rāi Pāla on Sāhanasingāra (310), Jodhò on Devānī (311) Mādanīyo on Gururīvo (312), Narò on Lādaniyo (313), Vanavīra on Sameco (314), Jodho, the Bhāti, on Navalakhī (315), Kelha on Vētāla (316), Akho on Khītalo (317), Jālapò on Bagulīvo (318), Vāghulo on Cītrāga (319) Neta Sī on Kānhabò (320) Bhāra Mala on Sameco (321), Jaga Māla, the Jashāra, on Sīlāmī (322) Neta Sī on Gulālī (323), Bhīdarō on Mānīka (324), Ranavīra on Kabūtarī (325) Sāi Dāsa on Dheliyò (326), Sakatiyò on Hamsa (327), Rāi Pāla on Hirò (328) Iūno on Jagajetha (? 329), Narabada, the Cahuvāna, on Cāvradhāla (330), the Selahathas Īdharana and Megha on Kabūtarā and Harinīgala (331, 332), Vaniyò on Bhūmara¹ (333), Gogā De on Sīhanāhadīvo (334), the Indās Īgo and Nara Singha on Sābhāū and Jhūthiyò (335, 336), Mādanīyo on Mugutiyò (337), Karana on Pātasūtra (338), the Rāhāras Dūgārò and Rūpiyò on Mrighulo and Sālevò (339, 340), and lastly the Parihāras Rāma and Mādana on Sūrijapasāu and Kavilīyò (341, 342).

Altogether one hundred and nine picked warriors mounted on horseback, spear in hand, in front of rāu Jeta Sī, and when they were all mounted (343), the Rāu ordered his favourite charger to be brought the incomparable Sarūpa (344). The grooms go to fetch him but the noble animal, beating the ground with his hoofs and wagging his tail, keeps them at bay and looking towards Jeta Sī, seems to speak "O Rāu of the Rāthoras, if thou wilt mount on me come thyself! (347-49)" Jeta Sī reassures him "Come Garuda-like vehicle! Thou art of the seed of the horses of the Sun and I am of the seed of Vīkò Come, for I will throw thee right upon the enemy banners (349-50)" The horse is appeased at the sound of Jeta Sī's voice, and five grooms at once jump on him and liberate his head from the halter and his feet from the shackles (351), and put on him the bridle, and the saddle, and the armour, and the different ornaments (352-55) Rāu Jeta Sī puts his feet in the stirrup and mounts, like the Lord² on Garuda (356).

Then, after marching the army to a convenient distance from the Mugal camp (358 65), rāu Jeta Sī orders a halt for the purpose of distributing the armours The right moment for the attack has come men and horses are clad in steel as

¹ The name of this horse is not given by Sūjò, but it is found in the adi-potic Jeta Sī rò Chanda, 416

² Visnu

bright as a mirror (365-68), about half the space of the night is elapsed, and the waning moon illuminates the white tents of the Mugals. Famous in the annals of the Rajputs shall be this memorable hour of the fourth day of the dark fortnight of Mārgaśīrsa of the year 1591 of Vikramāditya (371)! But lo! the Rāthora drums have already broken the silence of the night and the warriors of Jēta Si are already charging with all the speed of their horses at the sleeping enemy. The Mugals spring to their feet crying "Muhammad!", and grasp their swords and their bows (372-73). A shower of arrows falls on the onrushing Rāthoras, but raising the cry "Je Rāma!" they are in a moment among the tents (374). Their fury is like that of tigers that have broken the chains wherewith they were bound (375). Sāgo leads the onslaught (376-77), but Jēta Si cannot suffer to remain behind and vying in intrepidity with the bravest of his warriors, throws his Sarūpa where the scuffle is the fiercest (377-81). Like a lion in a herd of elephants, so looks the gallant Rāu among the Islamites (381-82). The Rāthora swords play havoc smiting, and piercing, and shattering armours, and chopping heads and limbs (383-87), and the irresistible onslaught gains ground with the rapidity of a deluge, till the camp is all inundated and bursts on all sides like an overfilled reservoir whereof the embankments have given way (388-90). The Mugals are routed, and the camp is all a weltering mass of blood and carnage (393-95). Glory to Jēta Si! For in the same way as Rāma rescued Sītā, even so has he rescued his land (395), and has liberated from the impious barbarian the captured women and cows of Bikaner (398). Exult O land of Maru! For the invaders from Khurasan, the Mugals of Kamārō, routed and decimated by Jēta Si, are now fleeing for their lives to Lāhōra (399)!

In spite of minor poetical inaccuracies and exaggerations, which in a work of this kind are quite excusable, the historical value of the main information contained in the poem is indisputable. The *Jēta Si ro Chanda* was undoubtedly composed shortly after Jēta Si's victory in Samvat 1591, at any rate it was certainly composed before Samvat 1598, in which year Jēta Si fell on the field of honour while trying to defend Bikaner from the rapacious aggression of rāu Māla De of Jodhpur. But the *Jēta Si ro Chanda* by Vithū Sūjō is not the only work composed to celebrate the Bikaneri victory over Kīmrān. Another similar poem, bearing the same title and written on exactly the same plan and in the same style, is extant in the Bikaner Darbar Library, and it is obvious that this too must have been composed on the same occasion. This poem is somewhat bulkier and comprises 485 stanzas, but the name of its author is unfortunately not recorded. However, there can be no doubt that this author must have been a Cārāṇa, probably an emulator of our Sūjō, and like the latter a

man who 'ate the salt' of rāu Jēta Sī Sindhāyaca Dayāla Dāsa in his *Khyāta* of Bikaner¹ mentions a poem in *chandas* in honour of Jetā Sī composed by Vithū Mehō² but in the absence of other and better evidence it would perhaps be too rash to infer that this Vithū Mehō is the author of the adespotic *Chanda*. Anyhow, the point that only matters here is the perfect agreement existing between the two homonymous poems in relation to the main facts related, an agreement which is especially striking in the enumeration of the picked warriors of Bikaner who mount on horseback before the Rāu, previous to the famous night battle. Here not only the names of the men are identical in both the accounts but even the names of their particular chargers are the same in both cases³. Thus one poem confirms the authenticity of the other, and both taken together constitute an historical document of the first importance for the knowledge of this otherwise unknown episode of the history of medieval India.

It is, I think, unnecessary to give here a detailed account of the contents of the anonymous *Jeta Sī ro Chanda*, as compared with ours. I have already said that the two poems are composed on exactly the same lines. The anonymous *Chanda* also begins with a genealogical introduction much as our poem, the only difference between the two being that the former is much more diffuse, and instead of starting from rāu Cūdō starts from Salakho, rāu Cūdō's grandfather. The narrative however runs independently in each of the two accounts, and particulars which are omitted by Sūjo are often given by Anonym and vice versa, indeed in several places one poem integrates and supplements the other. Thus the death of Bābar which is not even so much as mentioned in Sūjo's poem, is clearly alluded to by Anonym (263 64), and the number of the Bikaneri cavalry that routed Kāmrān, which is not given by Sūjo, is described by Anonym as consisting of one thousand cuirassiers, probably an approximative round figure (437). Again, the day of the night battle is given as Saturday by Sūjō (371) and as Sunday by Anonym (455), a discrepancy which is easily accounted for by the supposition that the former considered the day preceding the momentous night, and the latter the day following it. This and other minor discrepancies show that though composed on the same lines, the two poems are no slavish imitations of one another, on the contrary, it is certain that they were written quite independently.

¹ *Deser Cat of Bard and Histl MSS*, Sect. 1, pt 11, No 1, p 174b

² Of Vithū Mehō we possess other works, among which a *Pābūñi ro Chanda* (see *Deser Cat*, etc, Sect 11, pt 1, No 2)

³ In twelve cases only, the names of the horses disagree, but these few exceptions far from disproving the general fact of the close agreement of the two poems with one another, only show that these are independent and that one poem is not a copy nor a derivation from the other.

The close similarity, nay almost identity, of language, vocabulary, style, similes, etc., in the two works, is explainable with the consideration that both their authors belonged to the same period and to the same place, and had probably gone through the same curriculum in their respective training.

Of minor importance are two short extemporaneous compositions in *chappaya Lavitas*, which likewise commemorate the battle in which Jeta Si routed Kāmrān. The one is by Gorō and the other by Sivō, probably two contemporary Cāranas of Bikaner. But, as is generally the case with extemporaneous commemorative songs, these two compositions contain very little historical information beyond the main statement that Jeta Si routed Kāmrān. Both are in Pingala and are preserved in the same manuscript volume, dating from the time of Akbar and of rājā Rāi Siṅgha of Bikaner.¹

Thus there is ample contemporary evidence in existence to dispel any doubt that could possibly be entertained as to the accuracy of the information supplied by the bardic and historical literature of Bikaner concerning Kāmrān's expedition against this State and his subsequent defeat at the hands of rāu Jeta Si. The date given by the two *Chandas* for the latter event (Samvat 1591) falls within the period when Kāmrān, as we know from the Muhammadan chronicles, was consolidating himself in the Panjab. From the Bikaneri sources we know that Bhatanēra, the important stronghold on the Bikaner-Panjab frontier, had been conquered by Kheta Si Ararakamalota, a vassal of rāu Jeta Si, some time after the latter's accession in Samvat 1583, or thereabout. Naturally, Kāmrān must have felt tempted, if not actually compelled, to expel the Rāthoras from Bhatanera, and after doing it, he probably resolved to continue his march southwards and inflict on Bikaner such a blow as would prevent the Rāthoras from attempting to reconquer their lost conquest. Though defeated and obliged to beat a hasty retreat from the fort of Bikaner, he did not fail in his object altogether, for Bhatanera remained in his hands and the Rāthoras were unable to reconquer it for several years. The question remains as to whether Kāmrān led his expedition against Bhatanera and Bikaner in person. From a literal interpretation of the poems it would seem that he did so. But a literal interpretation might be misleading in a case like this, as it is a common practice with the bards to exaggerate the importance of an enemy army not only by multiplying

¹ *Descr. Cr. of Bard and Hist. MSS.*, Sect. II, pt. 1, No. 5, pp. 71b-72a. अहि मिसि फनु फुङ्करू etc., and p. 19a कट्टरी सांडसी etc. The latter song has been edited and translated by the present writer in the "Progress Report" of the Bardic and Historical Survey of Rajputana for the year 1916 (*Journ. As. Soc. of B.*, N.S., xii, 1917, pp. 242-4).

its numbers, but also by increasing the rank and authority of its leader. Thus if a Rajput Chief of the time of Akbar has defeated a detachment sent by the latter to reduce him to obedience, his bards will as a rule praise him as a defeater of Akbar himself. We do not know if this is not the case with our poems also¹

It is not surprising that the later Bikaneri tradition should have much embellished and even misrepresented the actual facts of rāu Jetā Si's victory over Kāmrān. One instance of this is the absurd story that Kāmrān's attack was provoked by a Jain ascetic of Bhatanera, who in revenge for some offence received from rāu Jeta Si, went to the court of Kāmrān and persuaded him to undertake an expedition against Bikaner. Another instance is the way in which the Cārana accounts attribute to Karanījī—the tutelary goddess of Bikaner, a Cārani²—all the credit for the victory, much to the discredit of rāu Jeta Si and of his nobles, who have nobody to thank for their great achievement but their own valour, courage, and patriotism. These Cārana accounts say that at the sight of the vast Mugal army approaching, rāu Jeta Si lost heart and fled to the shrine of Karanījī at Desanoka, and that in reply to his supplications the goddess appeared to him and told him to deliver a night attack that she would be on his side. Jeta Si did so and the moment he engaged the enemy, Karanījī through her supernatural power rained a hail of shafts on the Mughals who were completely destroyed. That Karanījī had not the least part in the battle or in the events preceding it is most decisively proved by the two *Chandas* themselves, which though contemporary with the facts and though composed by Cāranas who as such, had a special interest in the exaltation of a goddess belonging to their particular caste, contain no mention of and no allusion whatever to Karanījī². A third instance is in the legend current in Bikaner that Kāmrān in his hurried retreat dropped his royal umbrella near the village of Chotāriyā and that it fell into the hands of his pursuers.

To revert now to our poem. As the title implies, the poem is in the *chanda* metre of the *pādharī* or as it is called in the manuscript, *pāgharī* variety. This is a stanza of four lines, whereof the first rhymes with the second and the third with the fourth, and all consist of sixteen prosodical instants each. The regular type of line is 5 + 3 + 5 + 3, but sometimes the

¹ As a matter of fact, Vīthū Sūjō mentions twice an Alam Sāhī (144, 163), apparently as one of the Chiefs in Kāmrān's army. If Kāmrān did not lead the expedition in person, this Alam Sāhī probably was the leader.

² In each of the two poems the name of Karanījī occurs only once, and even here indirectly and incidentally, that is in the word Karanīpasāu (lit. "Karanī's gift"), the name of a horse (Sūjō 247, 309, An 395).

type $4+4+5+3$ also occurs. An essential point is that the line must end with a trochee ($—\text{'}\text{}$). Other metres occasionally used in the poem, intermixed with the *pādhāri chanda*, are the *gāhā* (consisting of four lines, rhymed two by two, of sixteen prosodical instants each, but not ending with a trochee), the *dūho* and the *kalasa*, the last-mentioned one being a stanza of six lines, rhymed in pairs, whereof the first four lines number twenty-four prosodical instants each, and the last two lines twenty-eight each. The *kalasa* is always used as a terminal stanza at the conclusion of a poem in *chandas*, hence its name. The rule of the *venasagāi* is observed throughout. The language is pure Dingala //

Of this valuable poem, the *Jēta Sī rō Chanda* by Vithū Sūjo, two manuscripts only are extant to-day, the one dated Samvat 1629, and the other, unfortunately of very little importance in that it is a derivation from the former, dated Samvat 1797-1811. Both are preserved in the Darbar Library in the Fort of Bikaner and I have for the sake of convenience marked them *P* and *D* respectively¹. To edit a poem of the bulk, age and difficulty of the *Jēta Sī rō Chanda* from manuscript materials so scanty, will seem, indeed, bold if not rash also, but I may mention for my justification that the manuscript *P*, apart from the fact that it is dated only about thirty years from the composition of the poem, is generally very accurate and reliable, and that the reading, except in very few places, is absolutely safe, though the meaning may sometimes be ambiguous and obscure. Besides, it has seemed to me that as there are apparently no other copies of the *Chanda* in existence,—at least within the limits of the Bikaner State where, if anywhere, they would be most likely to be found,—there was no plausible reason for delaying the publication of a work which is important enough to deserve to be rescued from oblivion at the earliest possible moment. One more word with regard to orthography. In the edition of the text, conforming myself with the practice prevailing in old manuscripts, I have adopted the archaic spellings *ai*, *aū* in the place of the more recent *ai*, *au*. Whether the two vocal elements in the compounds *ai*, *aū* were still pronounced with a distinct hiatus at the time of Sūjo, may be contested,² but it is certain that in the earlier half of the sixteenth century A.D., when the poem was written, the normal form of spelling was still considered to be *ai*, *au*. In fact, this form of spelling is the one generally followed in

¹ For a description of these manuscripts see *Descr. Cat. of Bard and Hist. MSS.*, Sect. II, pt 1, No. 15 (1)=*P*, and *Ditto*, No. 21 (1)=*D*

² The use of the poetical form *Jaitu* (for *Jaita* > *Je'a*), in *An* 443, as a prosodical equivalent of $\text{'}\text{—}\text{'}$, would seem to corroborate the opinion that at the time with which we are concerned the two vocal elements in the compounds *ai*, *aū* had not yet merged into a unique diphthong, but were still heard as distinct vowels

the manuscript *P*, which, as stated above, was written in the year Samvat 1629.

Before closing, I must thankfully record that the cost of publishing this volume has been generously subscribed by His Highness General Sir Ganga Singh, Maharaja of Bikaner.

L. P. TESSITORI

Bikaner, 15th October, 1918



अथ छन्द
रात जइतसी रउ
वीठू छुजइ रउ कहियउ ।

॥ गाहा ॥

उच्छ्वार अमाहत अक्षर
सिद्धि बुद्धि दे सारद गुणेसर ।
मँडलीकाँ मोटाँ कुलि मउडाँ
रसगि सुवागि क्रीति राठउडाँ ॥ १ ॥

॥ छन्द पाधडी ॥

राठउडे उदियउ चउँड रात
वेगडइ साँड वीरम वियात ।
सालवडी थाणउ दे सधीर
हठमल्ल रात थाणे हमीर ॥ २ ॥

चउँड रात दिय ऊधूल चात
रातत्त आपहे आप रात ।
सोहिया प्रवाडा सिंह सोस
जम्बुवरह दीप जगी जगीस ॥ ३ ॥

१। P उवकार, D उकार, DP उधिय बुधि, P मबडा, D मोडा, P को[ति]

२। P राठवड, D राठोहे, DP उद्यौ चौलराव

३। D दिये, DP ऊधूल, रावन, D आपही, P जवुवह, D जाबवै दीपि पुगी
(fol जगी)

सलुखद्दर राउ सिरि वधी सेस
 दलपत्ति झगड़ सिरि दसाँ टेस ।
 मंडोवर लियउ मस्तेह मारि
 विडुरि सत्र मिरियाँ वहारि ॥ ४ ॥

मालिये वडेठउ काँधमस्त
 सलखद्दर राउ मुरिताणसस्त ।
 चापगी राइ फेराइ चागा
 समसेर साहि मुरिताण साण ॥ ५ ॥

हिन्दुराइ जीपिय कोट हेलु
 वाधियउ जेम सामन्त्र वेलु ।
 साथाँ ब्रह्मास चति चस्सहास
 चासथामहरि पूरी सुचास ॥ ६ ॥

चउँड राउ सेन चतुरङ्ग चाल
 मारग महानन लिया माल ।
 धर लई मंडोवर धणी धाइ
 राजवी जेम चाउराइ राइ ॥ ७ ॥

पहभलाइ लियउ नागउर प्राँगि
 नवसहस्रधणी रुडतइ निसागि ।

४ । DP छावौ, स्त्रीयी मेष, D सत

५ । DP मालिये, D काँधमाल, फेरायि

६ । P होकूँ, D होदराव जीपे, चेलि, वेलि, वहासा अनि, चासथान्, P [होम].

७ । P चवहराव, D धायि, P चावड़, D चमडरायि

डिडवागउ पालटि घाइ दाइ
रइवास लोध कासिलो राइ ॥ ८ ॥

झापरउ कियउ छाँगौ छर्याइ
बलिवरिड राइ फरि फेरि वाँह ।
चउँड राउ चडिय मोहिल्ल चीति
राहाचरका देखालि रोति ॥ ९ ॥

घामलिय जोइया घाइ घाइ
रागिगडे मारिय चउँड राइ ।
चउँड राइ चक फेरियइ चक्कि
दारुगो देस लोधइ दुरङ्गि ॥ १० ॥

चउँड राउ उग्राहइ चारि चक्का
कोपिया साहि भेल्हइ कटका ।
खीजियउ खिदिरिखाँ हत्य खाइ
राहालइ ऊपरि चउँड राइ ॥ ११ ॥

मुलिताण तगइ दीवाण माहि
परठवियउ बीडउ पातिसाहि ।

८। D पालटे भमा नागपुर पाणि (1st line), P नागवर, D नवसहस्ररा]य घुरते, छोडपुर, रैवासो लीयो कास

९। D छहाहि, P बज्जवडि, D बाहि, मोहल्ला चडे (for चडिय मो'), P दियालि

१०। D घामवे जोया दायि घायि (1st line), P जोधा, D मारे, चक, दारणी, लीयै

११। D कोपीयो घास, P भेल्हइ, D चाथ पाचि

साँसुले अनड भाटी सनाहि
विञ्ज बीडउ भालिय उभि बाँहि ॥ १२ ॥

माड रइ राइ मुहि मूँछ मोडि
केन्हगि कटक्का तागिया कोडि ।
कालइ कलूलि जाँगल काजि
रउद्दाँ दल तागिय देवराजि ॥ १३ ॥

पतिसाहि पञ्चनइ लझि पाइ
जतरियउ कोटि मरोटि आइ ।
मुरितागा चाचि कीयउ सहाउ
तेवाडि फूप भरिया तलाउ ॥ १४ ॥

सह कलहि कलह सज्जेह सारि
मागिसो वइर चउडरा मारि ।
तागिया सेन जाँगल तक्का
केसवालाइ पाया कटक्का ॥ १५ ॥

गोरियाँ राउ घल माल गाहि
सत्ते रगि आयउ पातिसाहि ।
ब्रह्मण्डि लागि वेऊ वरीक
नागउरि सेन ठूका निमोक ॥ १६ ॥

१२ । D सुचू^०, P पातसाहि, सापुक्कै, D चापला सहम (for अनइ), P व्यौह (for विञ्ज), D बीडो यिह भाक्के

१३ । P रवद्दाँ, D रोद[द]ल नाणे

१४ । P पतसाहि, D पञ्चनदि, मुरताए कीध चाचि सहाव (3rd line)

१५ । D साह दल कलहि समेल सारि (1st l.), चौडरावि, P तापियाँ, D केसवा तलाव

१६ । D रायि, P पतसाहि, व्रज्ञडि, D ब्रदक, निजीक.

माँजगाउ करिय करि करिठ माल
करिमाल भालि केवीकुदाल ।
✓
उठियउ जमहरे देय अगिं
धूधहर राउ लागउ धियगि ॥ १७ ॥

साँघगाइ सत्ति सत्तूक्ष सत्य
हाथउ दुरङ्गि दे आप हत्यि ।
वीरम्म तगउ दे सीह वग
उवाडि ताक नाँखिय अलगग ॥ १८ ॥

पाखरिये पड्ठउ प्रइज पालि
वीरम्म तगउ थाटाँ विचालि ।
वाजिया छोल दल हाक वज्जि
गाजिया गोण गडगाग गज्जि ॥ १९ ॥

दस राउत पडिया प्रोलि द्वारि
नीजली नाह सउं आठ नारि ।
✓
सम्रातउ राउ चउँडउ सरगि
उठियउ रइण आकास अगि ॥ २० ॥

रिणमह्न धरा क्ल रक्खपाल
गडकियउ साँड गोत्तगोवाल ।

१० | D करे (for करिय), करमाल, सागे.

११ | P साधिष्ठ, DP सत्तूक्ष, D नापि

१२ | P पाखित्यि, D यैज, वाज DP गथणाग D गाज

१३ | D पोलिदार, निज जह्नी (for नीजली), सापनो (for सम्रातउ),
DP रथण

चउँड रा वइर ले चतुरङ्ग
देवरा मारि ठाहिय दुरङ्ग ॥ २१ ॥

सोभन्ति कन्धा सोनिङ्गराँह
छडुवि खगि लायउ छराँह ।
रिणमस्त्र प्रवाडा अे संसारि
मोकल उवारि महमन्द मारि ॥ २२ ॥

चाहाड टेस सगलउ उथस्ति
मेरा नइ चाचा मारि मस्ति ।
वइरियाँ तण्ड सिरि मिरी वाटि
पहभलइ कूँभ बइसारि पाटि ॥ २३ ॥

रिणमस्त्र राउ कूँभेणि राणि
वेसासि चूकि वूहउ विनाणि ।
कूँभेणि कूड कोयउ कदम्म
मारियउ रहण साख्यात ध्रम्म ॥ २४ ॥

प्रतपियउ जोध रिणमस्त्र पाटि
नवसहस तिलक सोहइ निलाटि ।
जणियार जोध जाणइ जगत्त
हिन्दुवइ राइ जीतउ हलत्त ॥ २५ ॥

११। P वयर, D चितरण, देवडा (fol. ९८), दाहे

१२। D छडायि, साग (for स्त्रायउ), रिणमस्त्र प्रिवाडा ऐसा सार (3rd 1),
P ये

१३। P सगलु उथस्ति, D उथास्ति, मास्ति, P वयरिया तण्ड.

१४। DP रयण

१५। P सिल्लिक, हौंदुवै

जोध राउ व्यधायउ सदा जुँद्धि
बलि भीम जेम सहदेव बुँद्धि ।
जोध राउ कोपइ दिसउ जाँहू
तरवारि दलइ सिरि मिरी ताँहू ॥ २६ ॥

आपणी जोधि फेराइ आण
लागुवार्या मुहे दीन्हा लगाण ।
मँडलीक जोधि मेवाड मोँडि
कूसाणइ भागा कटक कोँडि ॥ २७ ॥

घण व्यस्ति दुरिजण घडिय घाइ
रइणाइर बाधउ जोधि राइ ।
जोधि मेवाड काढिय जडाँहू
भँगवटु दीध मोटाँ भडाँहू ॥ २८ ॥

आका नइ हाजा तणा व्यङ्ग
पाडिया जेम दीवइ पतङ्ग ।
कलिमूल जोधि ढोइय कँधार
हसा दुरङ्ग मन्नावि हार ॥ २९ ॥

मेवाडाँ जोधइ मलिय माण
रेहलिय खेति कूँभेण राण ।

२६ । D जीम भीम, P जोधउ (for जोध 3rd 1)

२७ । P लागवा, कूसाणइ, D कोसीयल

२८ । D दुरज[ण] घडे, DP रैणाधर, जोध (2nd 1), P जोधइ (3rd 1),
D काढे, P जडा, भडाँ

२९ । D ढोये, मनाय

सलुखहर वलिय सुरिताणसक्ष
मेवाड गाहि ऊयाहि मस्त ॥ ३० ॥

मेवाड जोध घावे मनाइ
ऊधरिय मँडोवर देस आइ ।

॥ दूहउ ॥

पुचे जावे करुंगा गुण
वाजइ तूर घनन्त ।
मात गया तटि पिण्डउ
दियइ सुवन्त सुवन्त ॥ ३१ ॥

॥ कृन्द पाधडी ॥

जोध रा जोध जस राति जागि
पुन करण गया पुहतउ प्रियागि ।
सम्मान करिय करि पिण्ड सारि
तरपणाइ पितर सन्तोखि तारि ॥ ३२ ॥

वालियउ जोधि सुधरम्म वक्षि
चाँजुली पितर पोखिय उदक्षि ।

३०। D मसी, रेह[से], वजे, 'साल, ऊगाहि माल

३१। P ऊधरिय (efr st 50), D ऊधरे, P कुषण, D कमण, भरै
भमंत भमत

३२। D substitutes for the first two lines the following

हे डव मिपा सतोप दीध
धुघहर राय भ्रम अधक लीध ।

P पहतउ, D सिमान करे

आवियउ जोध पूजिय अनन्त
हाथिया लेय पूरब झन्त ॥ ३३ ॥

पट्टाणि परिगह कीध पाण
चापरि नइ काढिय चाझाराण ।
जोध राइ सेन अल्लाराजक्षा
कमराल सीसि कीया कटक्षा ॥ ३४ ॥

भाडिजी खेडिराउ निरा भेड
खिति वाहर आयउ धरणी खेड ।
सारङ्गखान जोधइ सगत्र
साँकडइ पडसि साहिय सुसत्र ॥ ३५ ॥

सारङ्गखान वहिया सहित्ति
खटटूण खान मोखावि खित्ति ।
पट्टाणा फतेपुरि खेति पाडि
चक्रवइ जोधि जस चींध चाडि ॥ ३६ ॥

पट्टाणा प्राँण भज्जियउ पूर
साखियउ जोधि किय सोम सूर ।
पट्टाणा जोधि पाधरि पचारि
मन्नावि मेह रिखेति मारि ॥ ३७ ॥

३८ । D inserts before the stanza the hemistich following

देवरा चिवेणी क्रम देय
पिधराव जेम दाये प्रमेय ।

D थक, पोथे, पूने, DP झूत

३९ । D काढे, DP चाहवाण, D रा (foi राइ)

४० । D भिडजां, जोधो, साहे सचत

४१ । D चकवे

४२ । D पांष भाजीया, सापीया, रण°, P रिणि°

घण थाटि लियइ आयउ घरेहि
 काँगिया भेक घर आति क्षेहि ।
 जगियार जोध विवनउ जियार
 ताडिया वच्छ वथाणि तियार ॥ ३८ ॥

वीकउ नइ सातल थेका वक्ति
 गठपत्ति साँड उठिया गडकि ।
 सातस्त्र अनइ वीकउ संसारि
 असमानि खग उठिया उभारि ॥ ३९ ॥

जाँगलू वीक जाणइ जगत्त
 क्षातपति झब्बउ ताणावि क्षत्त ।
 ऊधूल अन्न घलहलइ ब्रित्त
 चर्चुँड रा जेम राउ वीक चित्त ॥ ४० ॥

लेवा बलि ओडइ अच्छ लाख
 भुँजाई जीमइ भाख भाख ।
 वीकम्म साँड ऊससइ वगि
 खालच्छाँ खटक्काइ हियइ खगि ॥ ४१ ॥

नरसिंह मारि ऊपाडि नेस
 दीवाण थाण थरहरिय देस ।
 भाडङ्ग तणा खाई भुरच्छ
 राठउडि रोलि किय रच्छ रच्छ ॥ ४२ ॥

३८ । D लीयां, आथाण (for वथाणि), P त्यार, D तार

३९ । D सड

४० । P झब्बौ, D झब्बौ, DP ओधूल D चौडराष

४१ । D अन (for बल्लि), P लेया बल्ल D मड षालूवा, P षालूवा

४२ । P नरचौघ, D उंघ, थरहरै, भाजे (for खाई), P भुरच्छ

बीकइ दिवराउरि दीन्ह वाह
लाखीक लोक लोडिय लँगाह ।
मूमस्सह वाहरा बीकि मारि
बसमाग थाट आगी उतारि ॥ ४३ ॥

देपालपुरइ पुरि पसर देय
सरसउ सँघारि सारे सभेय ।
बीठउँडउ नइ भटनेर वदि
सावइ राइ साधिय छोल सहि ॥ ४४ ॥

बीकउ हिंसारि पाधरी बग
आवियउ अस्सि खेडिय उमग ।
नागउ उपाडि नरहडी नेस
दिल्लाउर काढिय महा देस ॥ ४५ ॥

बहुलोलसाहि सउँ बोलि बोल
छीली ढँडोलि वावाडि छोल ।
पुरफते लाइ भीँभणु पाइ
राखिया बाँह दे रोपि राइ ॥ ४६ ॥

नागउर कोट बीकइ नडेय
बलिवण्ड राइ बिङ्ग वार बेय ।

४३ । D देरावरि दीध, लोडे, मूमणा P मूमण (cfi st 117), D आगै

४४ । P [०पुरइ om], D सिरि (for पुरि, cf st 119), P [नइ om],
D विडबंड भाज (for बीँ नइ), सार्भै (for साधिय)

४५ । D पेडे अमग, दिल्लावर काढै

४६ । D बोल्ल बोलि, बोलि, झूझणे लायि पायि

वरसिष्ठ वन्दि छँता छडावि
अजमेरि कोटि नीसाण वावि ॥ ४७ ॥

सेखउ राउ ग्रहियउ सीहराइ
ताइयाँ कन्हा मोखावि ताइ ।
राठउइ वीक कुण करइ रीस
छेहडा छत्र माँडइ छत्रीस ॥ ४८ ॥

छात्रपति उवारिय छत्र छाँह
बइतालइ आडो दीध वाँह ।
वीकइ दुरझ कंजि कीध वन्त
सोभाग दीप जाणइ सपन्त ॥ ४९ ॥

वेगडउ साँड वीकउ विवन्न
कुलभाण तेथि उदियउ करन्न ।
ऊधरिय छत्र फेरावि आण
ताँई मँडोवर मूलताण ॥ ५० ॥

दीसइ दीवाणि माणिक सुणइ
खइँगरु वालि ऊग्रहइ खणइ ।
राजा करन्न राउत रणुध
सूरा संग्रामि वे पक्ख सूध ॥ ५१ ॥

४७। DP नागवर, P व्योह (for चिडँ), D बाह (do), छडाय, वाय

४८। D किनाँ मोषायि, DP छत्रीस

४९। D जातपत उवारै छत, करि (for करि)

५०। D भ्रवम, मठ (for ब्रेयि), DP उदयै P ऊधरिय, D उवधरे छत
फेराय, ताँडी, P ताँई

५१। D कुवार (for दीवाणि), रिणूष सूरा, P पक

धूधाहरि चाहिय करनि धज्ज
पाल वे सुखी वासइ परज्ज ।
गडियडइ जेम सायर गईँद
फरहरइ ठाल माथे फणीँद ॥ ५२ ॥

देवले पडह्व वाजइ दुवारि
भालरी सज्ज सुसवद भणारि ।
आदीत जिसा निरमला अज्ज
गहवन्त राउ धू जेम गज्ज ॥ ५३ ॥

नवसहस राइ नीसागा नाद
पूजिजइ देव आगी प्रसाद ।
चउपनउ समीसर करनि चालि
देवरउ दुनी राखी दुकालि ॥ ५४ ॥

करन राउ करइ कुसमइ कडाहि
मेदनी उवारी मइल माहि ।
कूँजर दुवारि दीपइ करन
वाचइ सुजस्स अङ्गार ब्रन ॥ ५५ ॥

तेडिय नट हँता गूजरात
वीकउत उवारण सुजस वात ।
ताजी हसति दीन्हा तियाइ
रण हँत पिता मोखावि राइ ॥ ५६ ॥

५२ । D धूधहर चहीयौ, पल्लवे, गयद फुणद

५३ । P ससुवद, D सवद भणकार

५४ । P राईय (cfr. st. 62), D राव, आगै, चोपनै, हेवरा

५५ । P क्रुसमे, D उवारै, DP सथल

५६ । D तेहाय, तायि (fol. हँता), P हँत, D मोषाय

नागाणाइ अनियइ बीकनैर
 वाँसोघस छ्वयउ वहइ वैर ।
 ऊठिया कोपि चामलिय अङ्ग
 चाकासि छडाविय उत्तिमङ्ग ॥ ५७ ॥

सम्मेलि धाट सूरा सतोल
 धडहडिय कोपि वावाडि ढोल ।
 महमन्दखान मेल्हागा माड
 चाडिय असि आयउ कलहृ चाड ॥ ५८ ॥

धूधहर धणी साहस्स धीर
 टालियउ अङ्ग ताजी न तीर ।
 केकाणा छाठ साहउ करन्न
 मेलियउ घाइ किय मोटमन्न ॥ ५९ ॥

रातिवाहि विठिया खान राउ
 घण घाइ मेह मन्नावि घाउ ।
 अवडउ मुहम्मद घस्समान
 खाखरउ गयउ खेरावि खान ॥ ६० ॥

महमन्दखान घावे मनाइ
 आपणाइ क्रन्न आथाणि आइ ।

५० । D नागवर अनै गढ बीकनैर (1st 1), DP वासोघसि, P छ्वयउ, D छ्वा,
 आंबली, अहोवे उतिथग

५८ । D सूरा, यहहड्हे, वाजाड, मड, घासी (f01 चाडिय), चंड

५९ । D धिणी, चठ

६० । P रातीयाइ, D तरिखा बेढोयां घान तायि (1st 1), संमाय घायि,
 आसमान

सतरहउ समीसर राइ समत्यि
हाथी वरीसि गलहत्यि हत्यि ॥ ६१ ॥

इल राइ करन वारउ कि ईँद
गुणियणाँ ग्रिहे वाधा गईँद ।
ताकुब्बाँ रेसि सोभाग तत्ति
हिन्दुवइ राइ दीन्हा हसत्ति ॥ ६२ ॥

कलि कालि परी क्रम ब्ये करन्न
देखियइ दुवापुर दिख्या दन्न ।
कगाइहु कन्हा धर लूणक्रन्नि
मारवइ राइ ली मोटमन्नि ॥ ६३ ॥

हीसहि घट्ट मेलिय हसम्म
कादमी लई पाखइ कादम्म ।
कोवण कटका कीयइ करन्न
छेलियउ मन्नि घातिय क्षपन्न ॥ ६४ ॥

ऊकन्धि चडिय पोकरणि आइ
रहडिया देस वाजा रुडाइ ।
जेसाणइ ऊपरि करनि जाइ
वाजिन्न लेय नीसाण वाइ ॥ ६५ ॥

६१ । D पाण (for क्षम्भ), P समोहर

६२ । P राइय, D क्रिन, क च्छ, P गट्टे, D गयंद, P ताकुबा, D राय
(for रेसि), तन, छीदवै, P छीदुवै, D वाधा (for दीन्हा), हसत

६३ । P कली, D कलियुग (for काल्पि), किन्न, P कना, मारवइ, D रा

६४ । D मेले, लीयै (for कीयइ), घावे

६५ । P चोर्कधि, D उकध च्छे, रहडी

ਕਰਨਾ ਜਣ ਬਾਧਤ ਜੀਪਿਕਾਰ
 ਲੋਲੀ ਦੇਵਾਈ ਲੋਕਿ ਲਾਰ ।
 ਘਣ ਨੇਹ ਬਾਈ ਮਨਾਵਿ ਬਾਤ
 ਆਲਜੇਧਾ ਭਾਟੀ ਕਰਨ ਬਾਤ ॥ ੬੬ ॥

ਚੜਕਾਵਈ ਤਪਾਡਣ ਮਾਡ ਚੱਕਾ
 ਕਮਧਜਾਂ ਰਾਈ ਕੀਧਾ ਕਟਕਾ ।
 ਕੇਕਾਣਾ ਕਡਾ ਮੇਲਿਧਾ ਕਸ਼ਿ
 ਊਸਕਿਧ ਕੜ ਆਖਵਿਧ ਅਸਿ ॥ ੬੭ ॥

ਜੇਸਾਣਈ ਮਾਰਗਿ ਜਖੁਸੇਹਿ
 ਖਵਲਿਧਾ ਮਾਲੁ ਖੇਹਾਂ ਖੁਰੇਹਿ ।
 ਜਾਂਗਲੁ ਰਾਈ ਜੀਪਿਵਾ ਜਕਿ
 ਦਲ ਮੇਲਿਲੁ ਲਾਖ ਢੂਕਤ ਦੁਰਕਿ ॥ ੬੮ ॥

ਬਾਰਮਈ ਮਾਸਿ ਬਲੁ ਬਨਿ ਬੋਲ
 ਢੂਕਤ ਕਰੜ ਵਾਵਾਡਿ ਠੋਲ ।
 ਰਾਉਲੋਈ ਨ ਪ੍ਰਗਤ ਦੀਵ ਰਾਡਿ
 ਸੇਲਿਧਤ ਤਾਲ ਸਮ ਸਚਮ ਮਾਡਿ ॥ ੬੯ ॥

ਖੇਡ ਨਈ ਮਾਡ ਸੇਨੇ ਖਰੇਹਿ
 ਵਾਜਿਧਾ ਵਿਨਈ ਦਲ ਵਾਖਣੇਹਿ ।
 ਊਠਿਧਤ ਪਿਤਾ ਆਗੀ ਅਵੀਹ
 ਸਾਂਫਲਈ ਕਰਣ ਪ੍ਰਚਾਪਸੀਹ ॥ ੭੦ ॥

੬੬। D ਦੇਵਾਰੈ ਸਾਨਾਧ, ਆਲੋਚੇ

੬੭। D ਚੱਕਵੈ, ਚਮਲੇ, ਆਰੋਹ

੬੮। P ਜਸਾਣਈ, D ਪੌਲੀਧਾ, ਧੋਣਿ (f01 ਲਾਖ)

੬੯। P ਬਾਰਮਈ, D ਦੁਰੰਗ (f01 ਕਰੜ) ਵਾਡਾ, P ਮਾਸਿ (f01 ਮਾਡਿ)

੭੦। D ਧਾਂਡੇ (for ਸੇਨੇ), ਆਗੈ, P ਪਚਾਪ°, D ਪਰਨਾਪ°

कुँचराँ गुरि वूहउ कलि करन
छावडइ सेन भागउ छपन ।
राउलोइ रतउ गोइन्द राउ
गढि पइसि गया खेराइ गाउ ॥ ७१ ॥

घावे करन्नि मन्नाइ घाउ
राउल नइ राउत चेक राउ ।
रातिवाहि राउल भन्नि राइ
ताडिय कटक्का आयउ तलाइ ॥ ७२ ॥

मझगलाँ नीर पायउ मसट्टि
खेडेचउ आयउ जइत खट्टि ।
कन्न रा माड खेरू करेय
लालाँवर आयउ जइत लेय ॥ ७३ ॥

गङ्गेवि राइ नागउर गहृ
साँकडइ घाति भीडिय सनहृ ।
दीवाणि राउ कीधी दुवारि
आविय करन ओलइ उवारि ॥ ७४ ॥

उब्मइ कटक्का अन्तरी आइ
मोखार्वि मेछ भलउ मन्नाइ ।

०१। P कवरा, D कुवरा, P वूहो, D छावडो, भागै, गोधद

०२। D घावे, DP राती, P राबुल

०३। P मदगला, DP पायो, D करन राव

०४। D भाटी (for भीडिय), रायि कीधो, आयो (for आविय)

॥ दूहउ ॥

काँठलिंबे जीते करन
 महिपति अमलीमाण ।
 सामहिया सलखाहरइ
 साम्हा दलु सुरिताण ॥ ७५ ॥

॥ छन्द पाधड़ी ॥

काँठलिंबे जीते राइ करनि
 मारुच्छ राइ की पूव मनि ।
 नवसहसउ ऊपरि नारनौल
 क्लियउ क्रन्न दे वेलु छौल ॥ ७६ ॥

चडिया कटका चाँवका चोट
 काँपिया सपत्तइ दीप कोट ।
 राजधर कुंचर तेडियउ राइ
 स्त्रउ सतोल सहवर सिहाइ ॥ ७७ ॥

पेरोज विलागउ आइ पाइ
 राणा उवारि राठउड राइ ।
 करनाजण कीवे कट्केहि
 छीडवाणि ऊगह आइ देहि ॥ ७८ ॥

७५ । DP उभै, D सोपाय, P सनावि, D जीतो, सुरताण

७६ । D जीतो ताय क्रन्न, DP मारवै

७७ । P कवर, D कुधर चेडायि

७८ । P राणा, D रेणा, कटकेय, P छीडवाणइ, D छीडपुर ऊगहि वाह देय
 (4th 1)

झन्न रा भवे ग्रासिया कोडि
मेवाड तगा गा वाग मोडि ।
अहिपुरे समापिय तुरी अत्य
छिन्दुवइ राइ दे पूठि हत्य ॥ ७६ ॥

आवियउ थाट मेलिय अथाह
सलखइर राउ वागड सिराह ।
दउलत्तिखानि दल साथि देय
वस्सावि देस विन्नउ वहेय ॥ ८० ॥

नहवाँ निजाम भींभणू भम्म
कावाल नरहडी काठि कम्म ।
सींघाणउ पावे गाहि सेन
मेल्हारा पंचेरी दीन्क मेन ॥ ८१ ॥

रउ करन जस्स कजि* जागि राति
पी बोल चाड छुकउ प्रभाति ।
देठालउ ह्वयउ दुह दलाँह
खिविया खडग खाधीलगाँह ॥ ८२ ॥

विच्छूटि हवाई ढोल वाजि
गुण वाण पङ्क गइणाग गाजि ।

७६ । D राव, DP भवे, D समापे, छीदवै, P हीदुवै

८० । D कट[क] (for थाट) मेले, चराह, P दवलति

८१ । D नोहाँ, भूभणू, कायके, सिधाणे, P मेलाण, दीन

८१ । D राजा (for राउ), P जस-ँि, D [कजि* om], पै, P ह्वयउ

काभाल गयउ ऊडिय ब्रजेष्ठ
भारत्य ब्रन्न आयउ भुजेष्ठ ॥ ८३ ॥

साधी करन्न साऊ सनाम
रउद्र दलि पइठ कहि राम राम ।
पातलइ कुँचरि रुठइ पवङ्ग
जाडे ले ढोयउ देखि जङ्ग ॥ ८४ ॥

वइरसी तुरी वोरत्ति वाइ
घगाभूम्भइ भेलिय मुहर घाइ ।
धोकारव धुग ही वाजि धार
आमाल फिरी पाखी अयार ॥ ८५ ॥

मुहता प्रधान घावे मिलेय
कुरखेत कीध कलहण करेय ।
प्रत्तापसीह वइरउ पतङ्ग
अगिव्वे सरगि गा चाडि घङ्ग ॥ ८६ ॥

हिन्दुआँ देखि हथियारि हार
असपत्ति तणा लूँबइ अयार ।
फरि चडिव्वे कीधउ भडे फेर
मारुचउ राउ डोलइ न मेर ॥ ८७ ॥

८३ । DP गयणाग, D काभलि गयाह उडी, P भारथक

८४ । D समास, P रवद, D रोदा कह पैठा राम राम (2nd l), P कंवरि, D कुवर रुठो, ढोय

८५ । D अफरि फेरि पाषी अयार (4th l)

८६ । D मिलेष्ठ, करेष्ठ, P पचाष०, D परताप०, P वयरौ

८७ । P हीदुखा, D हीद्वाँ, फर चडे, P चडिये, D कीधौ, D मारवउ, D डोके

धमरोलइ धाटाँ धरिय धूप
राठउड राउ झउ पञ्चरूप ।
चक्रवइ करन पी बोल चडु
ओइलाँ झवउ पइलाँ अगडु ॥ ८८ ॥

वाराह कन्न पइठउ विचालि
नोभरडइ चाडिय मेव नालि ।
वीकउत विकूटा रहिर वाद
पडिनाल जाणि पासे प्रसाद ॥ ८९ ॥

राठउड राउ रुठइ रउह
साँकडइ पइठ साई समुह ।
सइ गत्त करन सत्ते सलीह
डम्बरे कि छायउ जाणि दीह ॥ ९० ॥

मारुचउ राउ मुणिसत्त मस्ति
भाथइ ज्यउ भरियउ सेल भस्ति ।
पारकाँ हाथ तउ पडिय पील
जे करन जेम भरियउ काँदील ॥ ९१ ॥

करनाजगा कूंते असुर केह
कोठार जेम भरियउ कणेह ।

८८ । D धरे, झवो, P झव, D पै, P झवउ, D उस्ता अभग पैस्ता अगड
(4th 1)

८९ । D चडीयौ, पडीयाल (for पडिनाल), DP जाण

९० । D जाण (for राउ), P रुद, D रवद, पैस, समद, झंन

९१ । P मारवउ, D वौ, सुण्बेत मेलि, DP ज्यौ, D भेल (for भस्ति), DP
पारका, D पडे, [ने om] करन राव जेम

करनाजगा विवनउ करिय कत्य
हथिये मेक्त तउ पडिय हत्य ॥ ६२ ॥

किलंवाँ सँग्रामि विवनउ करन
थरहरिय सवे मरवाडि थन्न ।
हइ कम्पि देस हवउ झुलाउ
राठउड विवनउ करन राउ ॥ ६३ ॥

असमानि जइत उठियउ असम
थिडतइ सँसारि दे चामि थम्म ।
थिर प्रजा कही धर धरी थाइ
राखियउ राज जइतसी राइ ॥ ६४ ॥

मारवउ राउ सहदेइ मत्ति
ताणावि कृत्व बइठउ तखत्ति ।
उजला चउर ठलुकाइ अबीह
सिरि कृत्व अविच्चल जइतसीह ॥ ६५ ॥

हइ वालि खम्मि सोहइ हसत्ति
गढपत्ति जइतसी अउब गत्ति ।
दस देसपत्ति सेवइ दुवार
ओलगु बन्न घागी अठार ॥ ६६ ॥

६२ । D केय, जाए (for जैम), कणेय, म्रिवनो करे, हाथीया, P हथिये, D त पड़े

६३ । D म्रिवनो, थरहरे, P सवे मारवाडि, D सवे मेवाड (!), P हवउ, D ब्रिवनो

६४ । D धिणी

६५ । P मारवउ, D मारवै रायि सुहदेय, उजलो चमर ढोलै, P चवर

६६ । P हय, D जैतसाह, P अक्षम

थरहरिय मोर थाणा थरक्कि
वसि किया जइति गढ देस वक्कि ।
आउधाँ वेल उछलिय अत्ति
गडडियउ जइत सामन्द्र गत्ति ॥ ६७ ॥

हठमल्लि जइति मन्नावि ह्वीर
हस्तावि हक्कि हिन्दू हमीर ।
सत जइतसीहि आपा सकत्ति
पइ सेव मनाविय देसपत्ति ॥ ६८ ॥

नवसहस जइत नरवइ नरेस
देसाधिपत्ति जाँगलू देस ।
जिणि भोमि पटु पहरिजइ चीर
मुणियइ धर जङ्गल कासमीर ॥ ६९ ॥

तारुणी सज्जल सेतदन्त
वाणी सुवाणि नइ लाजवन्त ।
सोहिली भोमि वाँका सुभट्ट
भूम्भार दियइ करिमाल भट्ट ॥ १०० ॥

वालियाँ वधइ घरि घरि ब्रह्मास
ग्रासिया सपूरित ग्रासवास ।

६७ । D थरहरै, DP थाणा थावधा, D उछल्लि

६८ । DP हीदु, D मनावे

६९ । D पहरिज्जै पटि चीर

१०० । D दत्ति, वत्ति

सोवन्न धन्न धजवन्ध साह
राठउड राजि रहवडड राह ॥ १०१ ॥

लाखीक मिलड माँडही लोक
चउहडू हाट माणिक्का चोक ।
अन्तरी गउख ऊनला ओप
अमली कोट खाई अलोप ॥ १०२ ॥

नेहली नीर भरिया नयडु
वाँकउ दुरझ पाखी विहडु ।
सारीख जइत सुरिताणा साज
रामावतार राठउड राज ॥ १०३ ॥

भटनेर भज्जि सरसउ संधार
हिंसार कोट मन्नावि हार ।
नरहड मुहिम्म माँडियउ नास
वडसी नह्व हासी करइ वास ॥ १०४ ॥

सीहनदि समाणा लिया सद्दि
ऊग्रहइ असुर धाधो अयद्दि ।
कसवे तुरक्का कूटइ न कोइ
जेजियउ दियइ जालिन्धरोइ ॥ १०५ ॥

१०१ । D धासीधा सपुरति वासधास (2nd 1), P राठउड, D रहवडी

१०२ । D चोपटा, P गषष, D अनोप (for अलोप)

१०३ । D सुरमाण

१०४ । D हसार, मुहीम, नै (for नह्व)

१०५ । P लथा, D उपाई, अरधि, DP जली ध

मूसिल्लमाणा खुरिसाणा मणि
लाहउर राउ सुरिताणा लणि ।
कललियउ खुरासाणी कँधार
सज कीजइ रेवँत सिलहू सार ॥ १०६ ॥

॥ गाहा ॥

सर सिलहू कीजइ ससमारी
असपति राउ झइसइ असवारी ।
भर्डा भडिज विलहीजइ भारी
काविल कललइ सेन कँधारी ॥ १०७ ॥

॥ छन्द पाधडी ॥

काविली तणा अइयार कोडि
नीसाणा शोडि झइ छोडि छोडि ।
जरकादि जडिय जङ्गमे जीण
दल मीर चडइ मुखि दीण दीण ॥ १०८ ॥

सुरिताण तणा सम्भूह सत्य
अवथरइ सेन साहा अगत्य ।
सह मीर तणाउ दरियाउ सद्धि
मीरजाँ पईठउ देस मद्धि ॥ १०९ ॥

०६ । D पूरसाण, P लाहउर, D कललीया ठाह ठाहे कधार (31d 1)

०७ । P सिल्लइ, D सलहू, राय झवै (fol झइसइ), भडजा वल०, कावल

०८ । D कावल्ली, आयार, P हँडै, D जर साज जडे चडे मुहि

०९ । P सुरिताण, D सुरताण, समोहू, अवथ सेन थरे सा०, तणै

आविया कटक्का थट्ट अपार
 धर धणो उठी पम्मार धार ।
 देवकन्न तगड़ पाखर अडोल
 ठूकड़ सुगुज्ज दलि वाइ ठोल ॥ ११० ॥

कलुहियउ रझा सामई काजि
 भागली गया दलु भाजि भाजि ।
 पहिलउ पछाडि सामई पाणि
 सामाहर सामिय स्फुलिताणि ॥ १११ ॥

सइलोट कीध सामई साहि
 मारियउ सलहदी मीर माहि ।
 सूमरइ जिसा आमुर सँघारि
 भहिपत्ति वडा ग्रासिया मारि ॥ ११२ ॥

बीडरिय विमुहि गउ निदइ वच्छ
 काविली कूँति काछियउ कच्छ ।
 भाखर अरोड वे चाडि भस्ति
 मत्तिया देस मूगलाँ भस्ति ॥ ११३ ॥

वसि करिय मीरि गढ वास वत्य
 पाघरा किया तेरहइ पत्य ।

११०। ^१D आवीयै, धिणी उठे

१११। DP रयण, D भागुली गये भड (for दल), P सामई, D साके सुरताण

११२। P मीरि, D उमर (for आमुर), सधल (for वडा)

११३। D बीडरै, कावली, चाढेय (for वे चाँ), सुगुज्ज भाल

ਛਾਂਕਰੀ ਭਡਾ ਦ੍ਰਾਡੇ ਰਾਡ ਜਾਲਿ
ਸੁਨਿਤਾਤ ਸਥਿ ਪਾਤਿਧ ਸੁਗੁਲਿ ॥ ੧੧੪ ॥

ਫਲਿਆਮਿਲੁ ਕੋਟਾ ਕਿਵਾਤ
ਸੁਗਲੇ ਕਿਰਡ ਪਇਮਾਲ ਸਾਤ ।
ਰਾਉਗਰਾ ਰੋਤਿ ਜਾਲਾਵਿ ਰੋਗ
ਸੁਗਲੇ ਪੁਨਿ ਸਾਤਾਲਸੇਗ ॥ ੧੧੫ ॥

ਗਨਿ ਕਾਡ ਨ ਲਾਗੀ ਛਾਘ ਸਗ
ਪਾਰੁਟਾ ਗਾ ਫਲਿਧ ਪਗ ।
ਸੁਗਲੇ ਤਾਚ ਸਮਭਾਗ ਸਥਿ
ਦਿਵਗਾਡਾ ਜੀਵਡ ਥੇਕ ਟਿਲਿ ॥ ੧੧੬ ॥

ਸੁਮਗੁਧ ਵਾਹਲਾ ਨਾਡ ਸਗੋਟ
ਆਵਿਲੀ ਲਿਧਾ ਪਦਾਰ ਸਹਿ ਕੋਟ ।
ਤਾਪਨਿ ਤਾਚ ਫੇਗਵਿ ਆਗ
ਨਹਿਧਾ ਸਿਗੇ ਸਿਗਿ ਸੁਲਤਾਗਾ ॥ ੧੧੭ ॥

ਮੇਚਰਤ ਬਗਡ ਕਿਧ ਭਲਿ ਭੁਕ
ਗਿਆਅਲ੍ਲਿ ਸੁਗੁਲੇ ਦਾਹਿ ਰੁਕ ।

੧੧੪ । 1) ਧਸ ਕੱਟੇ ਦੇਸ (fisi ਮੀਰਿ), ਧਥ, ਤੇਰੇਹ, ਚੈਮਰਾ, ਫੁਲ ਅਥੇ ਚਲ, 2) ਲਾਈ, 1) ਮਾਮਿ ਧਾਤੇ

੧੧੫ । 1) ਕਥਲੋ ਸਿਧ, ਕਿਸਾਦੁ, ਸਾਰੀਥੀ (fisi ਧੂਣਿ)

੧੧੬ । 1) ਪਾਰਾਇ ਰੋਪੀਧਾ ਟਾਇ ਪਗ (2nd 1), 2) ਦਿਵਰਾਥਰ, 1) ਵੇਰਾਵਰਿ

੧੧੭ । 1) ਸੂਮਣਾ, 2) ਗੂਸਣ, 1) ਕਾਥਲੁ ਪਦਰੀ ਮੈ ਜੀਧਾ ਕੋਟ (2nd 1), ਸਰਦੀਧ

भम्मेरि भञ्जि मँगलउर मारि
प्राजाल जमू बेवे पहारि ॥ ११८ ॥

सिरमउर धनइ लाहउर सन्धि
बावरी साहि ल्या गलइ बन्धि ।
देपालुपुरइ पुरि दे दबट्ट
हैलारसि लूटिय कोट हट्ट ॥ ११९ ॥

सत जानू खोखर मल्लणास
घोडे वाहा कीध घास ।
वरिहाउ अनइ जादव विरुद्ध
बाणासि बोटि कीया विसुद्ध ॥ १२० ॥

परहार पाडि नारू निवाडि
चूरिया तामिनी गिर्दि चाडि ।
पूँछरइ गया पाहाड तक्कि
चज्जवाण चूरि चाडिया चक्कि ॥ १२१ ॥

असिपत्ति उवह दल आवरत्ति
क्लेलियउ क्लत्त क्लत्तीह क्लत्ति ।
चानावि वाह किय चक्का चूर
पतिसाह पडिय पइ लहू पूर ॥ १२२ ॥

११८। P क्ला, D कोयौ [भञ्जि om], परजाल अमी बेउ

११९। D क्लै, P देपालु[पुरइ om], D [पुरि om] दे दे, लूटे

१२०। D सघरे (fol सत जानू), P जानू, DP मल्लणास, D घोड़ाह वाह
कीधाह घास (2nd 1), P वरिहाव, D वरोयाह, बाणाध

१२१। D पिडार, नांमणी, P तूषरै, D तुवरोय, DP चहवाण

१२२। P जवह, D चनावीयाह, पड़े, DP पय

वजवाडउ कोठो सहर बेव
हालिया झइय आगी हरेव ।
नामिया समाणा सीहनदि
रण्णतूर सदि पाखर रवदि ॥ १२३ ॥

जलु पन्थि आइ साम्हइ जुडेय
भारत्य इनाहिम किय भिडेय ।
मूरगले बहिय रिणखेत माहि
पतिसाहि प्रवाडइ पातिसाहि ॥ १२४ ॥

चेक लाख असी अयार
धुणहार पडिय हज्जार धार ।
खाँडे खंखोलि ढीली ढंडोलि
इनाहिम नाँखिय अइतोलि ॥ १२५ ॥

आहस्ति मीर आगरइ आइ
रहडिया देस वाजा रुडाइ ।
पहिलउ खडगि चाडिय पठाण
आगरइ बयानइ फेरि आणा ॥ १२६ ॥

पट्टाण प्राणा नाँखिय पक्काडि
चन्द्रेरी ताँई चक्का चाडि ।

११६ । D बजवाडा, चालीये, सिवाणी (fol समाणा), रिण०

११४ । D के (fol किय), वहै, P पतिसाहि (for पाति०)

१२५ । D धण्डाल पडे, इनामसार नाघे अतोल (4th 1)

११६ । D पहलै, चाडे

जउँगपुरि अजोध्या खडिय जाइ
रइयत्ति लोक किय मुगुलराइ ॥ १२७ ॥

नहवाणी भागा छाडि नेस
दाणवाँ धणी सामिया देस ।
विठि काठि प्रिसणा हँता विहार
सीवाल सबइ कीधा समार ॥ १२८ ॥

वइरियाँ मीरि देखालि वहु
गोहियाँ राइ गाहिया गहु ।
हिन्दुचाँ तुरकाँ दाखि च्छाथ
नडि लगउँ उडीसइ जगनाथ ॥ १२९ ॥

विच्ची विहार बम्भाह वाह
समसमा देस ग्रहिया सिराह ।
चोइला नइर कुण गिणइ च्छङ्ग
पगडवइ लगउँ फेरिय पवङ्ग ॥ १३० ॥

पूरब धरा हइ खूदि पाइ
वलियउ मुगुल्ल नीसाण वाइ ।

१२७ । D पांश नाथे, ताही, उजीष (for अउँगपुरि), P जवण°, D घडे चाय

१२८ । D वहार, सीमाल, कीथा

१२९ । P वयरिया, D मरी, P दिषालि, DP हीदुवा, D राय देषालि (for तुरकाँ दाखि), लग्यो

१३० । DP विच्ची, D वहार, DP नयर, P जायउ, D पंडरा छुगै फेरे

पिडि भुँइ पह गोवरधन पहारि
खण्डियउ माण खाँडे खँडारि ॥ १३१ ॥

वइरागर मुगलाँ विठ्ठा वाद
मेवाड राणा व्याडउ भजाद ।
सुरिताण सल्ल सुरिताण सडु
आवियउ आगरइ दियगा अडु ॥ १३२ ॥

चीतउड धगी चम्बलि चडेय
खरहगड लेय आयउ खडेय ।
मेवाड राणा परभोमि माहि
सीकरी सेन आयउ सनाहि ॥ १३३ ॥

वाणासि वेवि वलि वन्धि बोल
धुडहडिय दमामा धुविय ढोल ।
सङ्गाम सजिय सूरा सधीर
मेवाड राणा मुहि चडइ भोर ॥ १३४ ॥

वे लक्ख लोह ऊडियउ बूर
सर पाँख छाह सूरक्ष न सूर ।
मूगले मलिय मेवाड माण
रेहलिय खेति खुमाण राण ॥ १३५ ॥

१३१ । DP छय, D पिड भुय, P भुवि, D पुमार (for खँडारि)

१३२ । P वयरागर, D मुगले, मुरनाण साल्ल मुरनाण सन, चंन (for अडु)

१३३ । P चीतउड, D मेल्लि (for लेय)

१३४ । D तोल्ल (for वेवि), धुडहडे दमाम धुवे सटोल, उक्ते

१३५ । D लषा, बाट्थो (for सूरक्ष न), मल, रेह[जे]

मङ्गुम राग सीकरी सारि
 हाथिया गमिय गउ हेल हारि ।
 मेवाड राग मुचि चडिय मीर
 समसेर भाल सोखिय सरीर ॥ १३६ ॥

चलब्बरि सेन चडिया चथाह
 सोवन्न लूटि बन्धिया साह ।
 लागुओ गमिय मेवात लोप
 कछवाहाँ सान्हउ कियउ कोप ॥ १३७ ॥

चाँविरि धणी चाहवि चचल्ल
 मूगले मारि पूराणमस्तु ।
 सेखाउत कहता सारि सरङ
 दलिया खडगि हँक लिया डण्ड ॥ १३८ ॥

निरवाण गया भाजिय नरींद
 पतिसाह भवे सेवइ पुलींद ।
 डुंगराँ धणी गा डण्ड देय
 सङ्गही सारि साँभरि सवेय ॥ १३९ ॥

विस्तहरपुर फते वहइ वाणि
 पह दियइ भेट पूजइ न प्राणि ।
 खेसइ खडगि नाणउ खरोइ
 करिमाल भाल ऊमइ न कोइ ॥ १४० ॥

१३६ । D गमे, चडे, सोषे

१३७ । D चलबरी P लागवे गुमिय, D गमे मेवाड

१३८ । D धिणी, चचाल, मारीयौ पूरणमाल, एक

१३९ । D भाजे नरद, DP भवे, D पुलद, समर

१४० । D परठवै (for पह दियइ), DP पाणि, U करमाल, ऊमो

राठउडँ पाखडँ अउर राइ
लोक किय मूगुले पाइ लाइ ।
छातपति हेक अम्मली छन्त
गिर मेर प्रमाणाइ तास गन्त ॥ १४१ ॥

राठउड राउ जोवण रहाडि
मनि किय मूगुले मारवाडि ।

॥ गाहा ॥

आईन्या बीजी धर आणी
पटहोडा पक्खरिय पलाणी ।
पह केतउ केता विचि पाणी
खेड सिरइ खिडिया खुरसाणी ॥ १४२ ॥

॥ कन्द पाधडी ॥

खुरसाणी खाफर खेड खन्ति
पारम्भ कियउ उतराध पत्ति ॥ १४३ ॥

लाहउरि सेन समिलइ लक्ख
पाखरिजइ तेजी सूध पक्ख ।
समिलइ साहि आलम समान
खिडि सतरि बहतरि मिलइ खान ॥ १४४ ॥

१४१ । DP आवर, D लोपीया (for लोक किय) छन्ति, गति

१४२ । D आयन्या, P आदन्या, D पषरे, DP सिरे

१४३ । D कीघ (for किय), DP मारवाडि, P पुरिचाणी, D कीया.

१४४ । D समेल, येडि जै बहतरि सतरि षान (4th 1)

दीवागा तगा फिरिया दरका
 कललिया ठाहि ठाहे कटका ।
 चमरालाँ ह्लई असंख चाल
 छोगाल् छिलइ किरिमाल काल ॥ १४५ ॥

जोडाल मिलइ जमदूत जोध
 काइरा कपीमुक्खी सक्रोध ।
 कुवरन केवि काला किरिड
 गडदनी गोल् गाँजा गिरिड ॥ १४६ ॥

वेसे विचित्र सिन्दूर बन
 कूँडी कपाल् के छाज कन्न ।
 कहो करगि वाचइ कुराण
 मुस्कीण मुलाँ के मुसलमाण ॥ १४७ ॥

वाँका विचित्र पाघोर वङ्ग
 ताराइ कमाण पइतीस टङ्ग ।
 आयासि पङ्कि पाडइ अमुख
 माँकडामुख मुरडा मुगुख ॥ १४८ ॥

मुज्जरलो भ्रेठि पाछिली मूठि
 सामाइ मिरिघ गुण बाण सूठि ।

१४५ । D फेरजै द्रक, झये, करमाल

१४६ । P कपि०, कुवरन, D omits the last three lines

१४७ । D कती करग, P वचै, मस्कीण, D मुसकीन, P मुसिलमाण

१४८ । D कधाण, आकास यथ मारै, मोडा

सेलार मीर के सत्यि साह
वाबरीवाल आजानबाह ॥ १४६ ॥

वइरी ब्रधका के वेधवत्ति
पञ्चियाँ जु ग्रासइ दूरि पत्ति ।
असपत्ति तणाइ दलि असराल
काविली केवि धारा कराल ॥ १५० ॥

मोटा सुगुह्ल महोनमत्त
अमिलित्त दियइ अरि आवरत्त ।
कमरइ कोपि कीया कटका
हइमराँ हींस भड हँइ हका ॥ १५१ ॥

कालुवा कुह्ली करडा कियाह
हाँसला हरेवी नइ हलाह ।
रोमडा महुडा पीतरङ्ग
तोरकी केवि ताजी तुरङ्ग ॥ १५२ ॥

डुंगरी मसकी वेसि दीय
अइराक ततारी आरबीय ।
खुरसाणी मकुराणी खतङ्ग
पतिसाह तणा कूटइ पवङ्ग ॥ १५३ ॥

१४६ । DP सठि (for सूठि), P षवरी०, D वाबरी०

१५० । P वयरी, D विषक (for ब्रधक), [जु om], तणा दल्ल, कव धारी

१५१ । P मोटा, D अमलित्त, P हँइ, D झय

१५२ । D हलाह, महुडा पीक०, तुरकी केव

१५३ । D मुसकी, DP अयराक, D मुकराणी, P पतिसाह, D कूटा

जङ्गमाँ जीण पूठी जडेय
 लाहुउरी ऊठिय खग लेय ।
 तागावि तङ्ग चडिया तुरेह
 खडखडइ खोगि खड़गाँ खुरेह ॥ १५४ ॥

सुरितागा सेन सुरितागा सींव
 हालिया कि हड्डलु जागि हींव ।
 दकिखणा देस सिर रडवड दीण
 लाहुउर जँता हालिया लीण ॥ १५५ ॥

अस तरे सलीता अस्सराल
 कामालीं पूठी के कँठाल ।
 ऊभारि तड़की पूरि अम्भ
 वाँसइ सहारि वूहा विखम्भ ॥ १५६ ॥

जसियार भीर साथी हजार
 वनिगह्व बज्जत कोठी बजार ।
 जोगियोपुरा जे जङ्ग जीत
 दिसि बडी तणा वड्हा दईत ॥ १५७ ॥

आ समुद्र साधि आप असाध
 ऊस्टियउ आवइ उत्तराध ।

१५४ । D ऊगमे, P लाहुवरी, D ताशेव, तुरेय यड्डपडे, पुरेय

१५५ । D सुरताण, सेम, [कि om], DP ह्य, जाण, D हेस, P दधिणा, D दोहङ (for रड्डवड), P लाहुवर

१५६ । D पूठे वह (for के), अम, यषम

१५७ । D शाथी, बुनग, P बुनिमह, DP बहत

डउँडी दमाम नीसारा नद्
समन्त जागि घण मेघ सद् ॥ १५८ ॥

निरवहइ ब्रति रोजा निवाज
बम्बलीवाल के तबलबाज ।
जब्बा पलीत मूगुस्त जूह
सारक्क जागि बोलइ समूह ॥ १५९ ॥

चलूचलिय चक्रवड चारि चन्द
दल रजी पाइ क्षायउ दुणिन्द ।
मूगले जिनावर बाणि मारि
च्यायास हँत चाणइ उतारि ॥ १६० ॥

जाँगलू राउ ऊपरइ जम्फ
सतलज्जा लहि सुलितारा सम्फ ।
वीठउँडइ अब्मोहर विचालि
नीसरिय कटक सइजप्प नालि ॥ १६१ ॥

पतिसाह सेन वहतइ प्रमाणि
जलदुग्गम माथइ रोँक जाणि ।
मूगली घडा भटनेर मालि
ऊडाई असणि कि ससीवालि ॥ १६२ ॥

१५८ । P समुद्रा साधी, D समद साध रहीया (for आप), P डउँडी, D डउँटि सांप्रत, DP जाए

१५९ । D प्रति (for ब्रति), बावरीवाल, जर्बा, P जया, DP जाए

१६० । D चलूचले चक्रवै, दुहद, सुगल्ही, P जनावर

१६१ । D लहि तुरताण, वहूषडे मीर थाठा (for वीठउँडइ अब्मोहर), नीसरे, ईजप, P सेजप

१६२ । DP पतिसाह P प्रमाण, दुग्गम, D दुग्गम, DP जाए, D भटनेर, उहाए असराए के सीध वाल (4th 1)

सुमरिया देय पाखी भसेय
 आडाविय तम्बू ऊतरेय ।
 खेतसी सामहा खान
 परठिया साहि आलमि प्रधान ॥ १६३ ॥

वातऊ वत्त कहियउ विचार
 हँड देहि नमिय लइ भ्रम्म द्वार ।
 अरडकामस्तु सम्भूम अबीह
 साँभलिअ कथिने खेतसीह ॥ १६४ ॥

भूभार भँडीलउ सीस भाडि
 बोलियउ बोल फाडी बराडि ।
 ठाहरियउ परधान ठेलि
 सुरिताण आउ सामहइ सेलि ॥ १६५ ॥

दीवाणि दियउ नह नमिय दाउ
 घडियाहरि आयउ दिवण घाउ ।
 ऊससिय खेतसी आप अङ्गि
 अइयार सार चाडिय अलङ्गि ॥ १६६ ॥

सींघलउ माहि खेतसी सेर
 भारी दुरङ्ग गढ भट्टनेर ।

१६३ । P पांची, D आडावे, सामहा कडे पांच

१६४ । D वातवंस एह (f01 वातऊ वत्त), इ नम, P भ्रम दुबार, DP °भाल, D सामके ए कथम

१६५ । D फारी, ठाहरे प्रधाना बान ठेलि (3rd 1), चुर०, DP आव, D सामहो

१६६ । D नमे दियण, उससे, आयार

रउक्षमइ फेरियउ चक्र राह
गाजिया गोण चउहँ गमाह ॥ १६७ ॥

खुरिसाण तणे वाहिय खतझं
आखरे कियउ भटनेर चक्षं ।
काविली तणा नाँखिय करेह
सरजाल कोट कीयउ सरेह ॥ १६८ ॥

कविलउ कलूल कन्दल करेय
फारकाँ पूठि फिरणी फिरेय ।
नीछंटिया गोला तन्व नालि
पावक्का जाणि पइठउ पलालि ॥ १६९ ॥

मूगले कहिय मुहि मारि मारि
धूणियउ कोट कालइ कँधारि ।
पतिसाह तणे भालिय पखाण
जुधि चडिय लङ्क वन्नरा जाण ॥ १७० ॥

चडिया नीसरणी चडी चोट
काविली कटक्को भेलि कोट ।
सन्नान करे साऊ सकार
हीँडोलिय तुलसी करिछ हार ॥ १७१ ॥

१६०। P रवद°, D रौद°, चोडी

१६८। D पुर°, बाहे, कावली तणै नापै पुरेह (3rd l), कोटि

१६९। D करेह, नीछले, जत (for तन्त्र)

१७०। D कहे, P पतिसाह, D तणा झाले, चहे, बानरा

१७१। D सिनान

काँधस्तहरउ कलहण करेय
 वइरियाँ घडा धायउ वेहैय ।
 समूह मरण साऊ सयब्ब
 करिमाल माहि काढिय कलब्ब ॥ १७२ ॥

पतिसाह सल्ल ऊधाडि प्रोलि
 ऊतेडि अङ्कि आउध इतोलि ।
 वानइत जेस राणिङ्गदेव
 बोलिया वाघ बिङ्ग बाँहू.वेव ॥ १७३ ॥

भटनेर प्रोलि छ्वँता भटक्कि
 काँधलाँ राउ पइठउ कटक्कि ।
 खेतल रिणि खेसइ खुरासाण
 जुध धसइ मत्त गइजूह जाण ॥ १७४ ॥

सुरिताण तणा सेलार सक्ख
 लखमूलइ ऊपरि लूँबि लक्ख ।
 क्षेलियउ खेतसी खण्ण क्षोहि
 लसकरी लाख ऊपरइ लोहि ॥ १७५ ॥

पडियउ रिणि खेतल पिसण पाडि
 मालहरि चाडि धज मारुचाडि ।

१७१ । P काधास्त, D करेह, P बयरिया, D बस्तेह, काढे

१७२ । D पतसाह चास्त उयेडि प्रोलि (1st 1), P पोलि, D आंध, DP आवध, D राणिङ्गदेय, P ब्यौह (for बिङ्ग)

१७३ । D भड़क, P काधिला, D गतगच्छ (for मत्त गइ^०)

१७४ । D सुरताण, उपरै

काँधल्ल किँवाड वसी करेय
लोपियउ मीर भटनेर लेय ॥ १७६ ॥

रीसाइ रोडि वाजा रउमि
मेखला जागि मेल्ही समुमि ।
मोटा गठ जीपिय हेल मत्त
छह खगड़ खिडइ सिरि खेड छत्त ॥ १७७ ॥

गाजगाइ तणा चडिया गरट्ट
थल्वाट पईठा खिडिय थट्ट ।
हालिया सेन हइ वाजि हम्म
हिन्दुवइ राउ सान्हा हसम्म ॥ १७८ ॥

खुरिसाण खइँग ऊडी खुरेह
रवि क्वायउ अम्बर रजी रेह ।
चमरालौँ पावे ऊडि चींध
गूँदलइ प्रिक्ख मूम्हइ गईंध ॥ १७९ ॥

असि पाइ खेह ऊडी उलुक्का
गो गइगा विचो मिलि गोधुलुक्का ।
वरहास खिडइ ऊलली वग
वालहिवा क्रमइ कम्माण क्रग ॥ १८० ॥

१७६ । DP मारवाहि, काधा (for काँधल्ल), D भटनेर

१७७ । D रवद, P मेल्ही, D मेल्ही समद, जीरे, विहे

१७८ । D चाय (for खिडिया), कठक (for सेन), DP हय, ही दुवै

१७९ । D पुरौ, गुधकै

१८० । P उलुक्का, DP गथण, D वीच, P गोधुलुक्का, D कग

मूरगली घडा आवइ मजूस
 जासूस फिरइ पसत जापूस ।
 मुहरखे आवि कहियउ मुहाह
 असपत्ति सेन आवइ अथाह ॥ १८१ ॥

भारी कटका धर धुसइ भारि
 आविया वाउस्तु सरि उतारि ।
 हलहलिय देस हइवइ ज्वासि
 तडवाँगे पडिया लोक चासि ॥ १८२ ॥

देसपति उवारइ का दईव
 जीवासगि भागी लेय जीव ।
 मेदनी केडि मूसहमाण
 जिमावर चिडियाँ पडिय जाण ॥ १८३ ॥

थरहरिय प्रजा जिम नीर थाल्
 भाखरे भाजि चडिया सुवाल् ।
 आगली प्रजा आई अबीह
 सरणाइ विजयझर जइतसीह ॥ १८४ ॥

॥ दूहउ ॥

किय छकल् चब्बल् कल्ल
 गइ चाँवका गडका ।
 दरस्यउ सरि सुरिताण दल्
 चलचल् च्यारे चक्का ॥ १८५ ॥

१८१ । P आपोष

१८२ । D धसै, DP वावस्तु, D लहल्हीये, झलास, चडीया (for पडिया), नाष

१८३ । D काय (for का), कडेहयि, P मुसिलमाण, जमावर, D पह्वे

१८४ । D यरहरी, ०(यं)जर

१८५ । P छकुल, DP गय, D दरसे सर मुर०

॥ गाहा ॥

दल सुरिताण जाण ढूँगरि दव
कम्पी धरा झई प्रज लवक्राव ।
अह सुरिताण आवियउ अवथरि
करन तणा ऊठिय गज केसरि ॥ १८६ ॥

॥ छन्द पाधडी ॥

मेल्हिय प्रधान कहियउ सुगुह्लि
धर साजि सुहर हँ म करि छिल्हि ।
क्हाँ छत्र सरिस म म जाहि छैहि
दस कोडि इब्ब वीवाह देहि ॥ १८७ ॥

वीकहर राउ साँभलि वचन
रीसाइ किया राता रतन ।
उससिय वोमि लागउ अबीह
साँभलिये कथिने जइतसीह ॥ १८८ ॥

केसरि कथिन साँभलि कनि
वाउलि कि वनि लागउ वहनि ।
वीकाहर राजा ये वखाण
जालोवलि सीतउ ब्रित जाण ॥ १८९ ॥

१८६ । P छई, D omits the first three lines

१८७ । P मेल्हिय, D मेल्हे, तू (for छाँ), इब वीमाह

१८८ । D राय, P कीय, D उससे, साभसे ए कथन

१८९ । P वाबुल, D वावल क, P बहिङ्गि, D जायल, P हृत्त

ठेलिवे प्रधाने राइठौड
 मालइ जिम बोलिय वंसि मौड ।
 मालइ जिम मारिय खेति मोर
 जीव ले भाजि गउ नेमज्जीर ॥ १६० ॥

निम करइ जइत तुडिमस्तु तोइ
 कमरा कमन्ध भाजइ न कोइ ।
 वीजुलीखान चउँडइ विभाडि
 तारावटि काढिय छैहित ताडि ॥ १६१ ॥

सतसस्ति राइ धार बलि सोइ
 पेरोजखान भागउ पलोइ ।
 महमन्दखान रिणमस्ति मारि
 अखियात वात आपा उवारि ॥ १६२ ॥

सारङ्गखान जोधइ समत्यि
 हिन्दुवइ राइ वहि आप हत्यि ।
 बङ्गाल कन्दा मोखावि बान
 सातल राइ भागउ सेरखान ॥ १६३ ॥

जोगियोपीठि वीकइ जुडेय
 काढिया नालि करवइ करेय ।
 पाधरइ खेति दूदइ पचारि
 स्तुँडाल लिया सिरियउ संघारि ॥ १६४ ॥

१६० । D बोले, मारे, P ---रिय (for मारिय)

१६१ । D चोडे, P च्वडइ, D काढे

१६२ । D बोस्त (for बलि)

१६३ । P हीदवइ, D हीदबै, पिना (for कन्हा) मोषाय बंन, सेरष्णन

१६४ । P स्त्रीया

लूणकनि राइ महमन्द लगि
खेसियउ खान ऊजलइ खगि ।
नागउर तणा भाँजिया नरींद
गङ्गेवि राइ लोया गईंद ॥ १६५ ॥

मारविस साथी मीर माउ
रहवर झइ हालइ नही राउ ।
पाक्षा प्रधान गा पातिसाहि
मक्षियउ जइत गठ दुरग माहि ॥ १६६ ॥

जाँगलचउ सरणइ घाति जग
खिति मिती नदी साहइ खडग ।
राउमी वाजा वाजि रोडि
गइगाग जागि घडहडिय गोडि ॥ १६७ ॥

चब्बलि चडेय बाधिय चुगुक्ष
सुर छव माँडि माथइ सुगुक्ष ।
पुहतइ पतङ्गि पब्बइ पराह
सुरिताण चडइ सामहि सराह ॥ १६८ ॥

पाखरणउ कीयउ पातिसाहि
मूमइ मिरिघ छइ थट्ट माहि ।

१६५ । P नागवर, D भाजे नरद, गयद

१६६ । मारवसी, P पतसाहि, D गिड दुरग

१६७ । P आगलुवौ, D ल्लवौ, पतिनित (for मिती नदी), P राब्दी, D राबद्दी, DP गयणाग, D धहुड्डे

१६८ । D बधे, P(D) पहतद पतग, D सुरताष चडे ध(?) साय(?)

थलु थूलु मूलु हइ उरे थट्ट
पाधरा किया पाच्चे पहट्ट ॥ १६६ ॥

साहण समन्द ऊळलिय सारि
साइयर कउँणा सकाइ सहारि ।
रहचडियउ चावइ रोस रोम
वार्जाँ सबहि फाटइ वयोम ॥ २०० ॥

पाच्चे हसमि हालइ पयाल
फडफडइ नागा फाटइ फुणाल ।
रायाँ राउ ऊपरि असुरि राइ
जलराइ जाणि मेल्ही मजाइ ॥ २०१ ॥

पुड सातइ धूजिय पर्वंग पाइ
नागोँद नाचि नोबति निहाइ ।
भूम्भाराँ चागी भिखइ भालु
मुख्साहल जाणे नखत माल ॥ २०२ ॥

पतिसाह सेन दीवी परिक्ख
उडियण किरि चावइ अन्तरिक्ख ।
रेवन्त खेडि चउ पहर राति
पतिसाह सेन ठूका प्रभाति ॥ २०३ ॥

१६६ । D पासरणो, P पतसाहि, हय

२०० । D ऊळले, साप्रत (for साद्यर) कोण, P कवण, सबुदि

२०१ । DP मेल्ही

२०२ । D धूकै, चागै, मोसाहल, P सुसू

२०३ । D पतसाह, कर, P चय, D चो, P पतसाह.

मुजनसाँ पगे वाजिया माल
रवि भाल समी ऊडी रिवाल ।
घमघमइ घरट पाखर घिसन्त
मल्हपन्ता आवइ मदोमन्त ॥ २०४ ॥

पटद्धसति सूँडि फेरइ प्रचरण
न्रिख दिसा वोम नाँखइ वयरण ।
पटद्धसती छाया पक्खरेह
पाछाड जागि छालइ पगेह ॥ २०५ ॥

गति इसी ढाल पूठी गईंद
विरहगी कि पासे जागि बोंद ।
सोचियउ मुगुज्जाँ सिक्खरेह
माछी कि मच्छ तागियउ मेह ॥ २०६ ॥

पारसीपोस आहीनपोस
रेवन्त खेडि व्याया मरोस ।
तलच्छटी आइ रोडिय तवल्ल
ठईचाल पूठि ठलकती ठल्ल ॥ २०७ ॥

इम कहिय असुरि आउध इतोलि
पसरिस्याँ देस गढ रुंधि प्रोलि ।
ऊलटउ मुगुल देखिय अभन्ति
प्रज आहउ छ्वयउ देसपन्ति ॥ २०८ ॥

२०४ । P मल्हपन्ता

२०५ । P एप, D पापरेह, DP जाण

२०६ । D छाल (for छाल), गयद, DP मुगला, P माछी, D [कि om], क

२०७ । D रोडे नवाल, दीचाल दलकती पूठि दाल (4th 1)

२०८ । D नद (for इम) कहै, DP आवध, D तोल, वेषे अपन्ति, DP छ्वयौ

दुरवेस कन्हा गरहावि देस
 नमि कोट विची न रहिय नरेस ।
 पतिसाह सेन दीठइ प्रमाणि
 नीसरिय जइत रुडतइ निसाणि ॥ २०६ ॥

उरि करिय प्रजा जइतसी राउ
 घेर करि चलिय दे ठोलि घाउ ।
 भारत्य जइतसी भलिय भार
 लसकरो विलाया व्याप लार ॥ २१० ॥

आविया भीर तेजी उलालि
 वाराह विठेवा वाग वालि ।
 गहवन्त जइत सामुड मुगुज्ज
 तडमल्ल राउ निंहराह तुज्ज ॥ २११ ॥

आधारि वग्ग आयासि लग्ग
 खुरिसाणि खेडि खिविया खडग्ग ।
 असिपत्ति सेन सज्ज खेलि आलि
 दाठालु जेम आँखज्ज दिखालि ॥ २१२ ॥

दल जइतसीह उरि कियइ डारि
 पतिसाह तणे न सकिय पचारि ।
 वीकहर देखि विसमउ वराह
 ताणिया मुगुज्जे पाउ ताह ॥ २१३ ॥

२०६। D किना, बीच, P विचि, D रहे, P पतसाह, D नीचरै, DP नीचरै
 २१०। D करे, घरे, भरे

२११। D रु राव (for निंहराह), P न्हराह

२११। D पुरसाण येव येडी, दाढाल, आया, P आँखी

२१३। DP कीये, P पतसाह, D तणा न संके, P सविय (for सकिय), D
 (for वराह), मुगुज्जां, DP पाव, D तार (for ताह)

बीठ रहगड रुड कचियड ।

परमिपति गोड वीकानेरि चाड
प्रावाल तंगोटी रुद्धी चाड ।
रुद्धनगड नरगड गुडग रुडोड
चुंगम्ब रुट्टिर मेलाला जोड ॥ २३४ ॥

सावाल तागि तागिय मराड
वाड नेशड भुलड चड्वाड ।
पुरि पाटगि चारड पातिसाहि
मावड न नेक मवार माहि ॥ २३५ ॥

दुर्गेस प्रोनि चावड दुवारि
सांकड भोडि प्रउखिन्द लारि ।
भूम्हार भोडि घट सारि भोहि
पडिकाले हुडड पडिव डोहि ॥ २३६ ॥

जड्हूंगा गहिय चारड चारड
क्षप्पद्र कोडि उचारि इह
चरोनिति इह चारड चारड
नीं चरे चुहे इह लोह ॥ २३७ ॥

डडत्तो भवे चारड चारड
पडरिति इह रोह चारड चारड

११४। D राव विकुरि हडरे रहे ॥ चूर ॥ चुरं रहे ॥ चूर
रहे, P मेलाप
११५। P पतमहि
११६। D चाय, DP चाहे ॥ चहे ॥ हडरे ॥ चहे चहे ॥ चहे ॥
D पड
पडहे, P चाहे, ॥ चहे

सोवन्न देइ कोधी न साँति
खुरिसाण खेड दुह वधी खाँति ॥ २१८ ॥

जमर सइ राजा जइत चङ्गि
दोवाणि दोखि लीयइ दुरङ्गि ।
घणभूभउ जोवइ कालुह घत्त
वाँसोघस ह्वई वहइ वत्त ॥ २१९ ॥

चाँवलइ मूळ चख आरगत्त
सुरिताण जइत विदिस्यइ सँपत्त ।
बीकाहर राजा वहइ वहि
सुरिताण सेन स्थउँ छोल सहि ॥ २२० ॥

थाटौं घडका क्षणियइ ठाँइ
जुध पखइ जि के के घडगउँ जाइ ।
रेवन्त पूठि घर करइ राउ
घण मीर तणइ सिरि दियण घाउ ॥ २२१ ॥

जागवइ जइत परक्ष्यउँ जाइ
वाजिन्न पूठि चडियइ विहाइ ।
वलि भरियउ वासा करइ वेडि
कम्भवउ जाणि कंसास केडि ॥ २२२ ॥

११८ । DP भवे, D कडके, P पवरिचि, D रोपीयो, मुर०, विधे

११९ । D जैत राव, घासि, छवौ, वात

१२० । D अमैलै, मुर०, विडसै, बीकचैरै, मुर०

१२१ । D का कायि (for के के) घड्ही, P मुघण (for घण)

१२२ । D परहठि, P तै वाजिन्न, D वासी

सुरिताण सेन धापइ न सासि
चापडइ जइत जोयउ चकासि ।
बङ्गालि जइति बिँई ऊभि बाह
वाडिजइ बाह पइसिय विचाह ॥ २२३ ॥

हिन्दुवइ राइ देखालि छत्य
साँकडउ कियउ सुरिताण सत्य ।
च्चापणइ पागि च्चापणइ अङ्गि
नवसहस धणी लागउ निहङ्गि ॥ २२४ ॥

जग्रहण मँडोवर अहिपुराह
छडावण अहिप्पुर छहतराह ।
तुरुक ग्रह छडावण मेडतोइ
ससारोइ जागाइ जइत सोइ ॥ २२५ ॥

सुरिताणि जइतसी समी सडु
ऊजलइ खागि आडउ अगडु ।
नवसहस वधारणा जइत नाद
सारति छ्वयउ साहणी साद ॥ २२६ ॥

लूणक्रन समोन्नम च्चाइ लास
विलहणा ज्जच्छइ कूटइ ब्रह्मास ।

११५ । D जोवै, P व्यांच (for विँई), D जैससी (for जइति विँई), विडस्ये (for वाडिजइ), P पसिध, D चैसे

११६ । D हीदवै, P दिपालि, D चाष, DP कीयौ, D चाष, राव (for धणी), P नह्ग

११७ । D गच्छ, P ससारो -- एइ, D ससारो चि

११८ । D सड, करग (for चागि), P अगड, छ्वयौ, D छ्वय

अति तेजि अचप्पल तुरी आपि
तरुणि रथ जेम निल ग्रहण चापि ॥ २२७ ॥

॥ गाहा ॥

होपम जेम अक्षेष्ट दुङ्गे दलि
छल् राउ जइत कोट धर कुल् छलि ।
भूभार गुरु उठियउ भलहलि
कलि मत्यण तेजसी करण कलि ॥ २२८ ॥

निहुर हियइ नाझर नेठद्दइ
वैकिय हरि जिम रिणवट वज्जइ ।
खिति वाहर तेजल अणखोयउ
अम्बर धरि असमाणि उठीयउ ॥ २२९ ॥

राम रतनसी भञ्जण रिमधड
भूभार गुरु दियण खण्ड भड ।
धीरा खडग वाहिस्यइ धोराँ
जइसी जुध हिन्दुवाँ हमीराँ ॥ २३० ॥

हुँगरसीह देद कुलि दीपक
राखण देस वंस छल् रूपक ।

११७। D विस्तृणौ छौ, P छौ

११८। D दुः, भूभारा गुर, P गुर

११९। D निलर छयै, P नीडुर छीयै नक्तर नेठधह, D बोके, वाराह
(for वाहर)

१२०। D अर (for रिम), गुर, P गुर, D पडा भल, वाहसै, उयस्यै, हीदवाँ,
P हीदुवाँ, हमीरा

पडि ऊपडियइ पहिलउ पहिला
गइ गञ्चण ऊठिय रिणगहिला ॥ २३१ ॥

अमर अनइ पीथस्त्र अचागल्
बरविय राइमस्त्र अतुलीबल् ।
जोडालौं मुहि दियण जबोडाँ
राम सिहाइ झञ्चउ राठोडाँ ॥ २३२ ॥

॥ दूहउ ॥

कालउ कोटा कारणइ
विछिवा वीरति वाइ ।
ससमय जरदि न समवइ
चसुराइ थट्टि न माइ ॥ २३३ ॥

॥ छन्द पाधडी ॥

पइनउ तुरझ नेठी पवन
ग्रीवा कि रेह ऊलू गयन ।
साँघरि मुगुस्त्र भेलण समत्य
हरिराज चडिय करिमाल हत्य ॥ २३४ ॥

गङ्गाजल निरमलू जेम गङ्ग
चाइत्त धोर चोपित्त अङ्ग ।

१११ । D पिह, P [ग]जण, D उडीयो

११२ । D पीथस्त्र, चरवे, P अतस्त्री, जोडाला, D सि[र] (for सुहि) देयण
जोडा, P हवौ

११३ । D केवा (for कोटा), विटसी, सावहो (f01 समवइ)

११४ । D क, उरझू, सम्वार (f01 साँघरि), चडे

भारत्यि चडिय तेजसी भस्त
परवाडमस्त परचक्कपस्त ॥ २३५ ॥

जैवहउ अजगि आखइ जघाल
फुरणी रयत्य जिम फउरि फाल ।
सिङ्गारथाटि सोभउ सलीह
सीहरु चईनउ रतनसीह ॥ २३६ ॥

पावूपसाउ चम्पियउ पाइ
खइँगरु कुलाछाँ छोहि खाइ ।
घर सुछलि उडावगा घार धूप
रामडउ चडिय नवसहस रूप ॥ २३७ ॥

रेवंतपसाउ रथ पवन रङ्ग
पडुली पारि पइनउ पवङ्ग ।
भाडिजी देय पाइडइ भार
नेतसी कुँचर चडियउ निहार ॥ २३८ ॥

गवालेर ठवइ पइ यात गत्ति
ऊन्दउ अछेह ऊछलइ अत्ति ।
साँगलउ चडिय करि साहि सार
भारत्य तणउ जइ सुच्छि भार ॥ २३९ ॥

२३५ । P गागाजस्त, D आवत, चोपत, चडे, P परिचक्कौ

२३६ । D लेबीयो आजण आपै (for आखइ), फाल फाल (for फउरि फाल), P फवरि, सीगार, D सिणगार

२३७ । D षित जेम कुलाशा लिंग याय (2nd 1), चडे

२३८ । D पथ (for पवन), पिडली याय पैनै, P कुवर

२३९ । D पत्ति, सीछो (for छम्भउ), चडेय कर सज, भुजे, P भुजि

वालहउ ससोभउ रग वग
पइनउ पवङ्ग दइ चिणे पग ।
कालासि चडिय डूँगरउ कुन्त
भिगवा झबउ किरि भगदन्त ॥ २४० ॥

जङ्गली फुरगि जगिरेखि जागि
खण्डीर निस्सि हइ तासि खागि ।
चापडइ देद चडि भोमि चडु
उतराध तराँ देसाँ अगडु ॥ २४१ ॥

माँडइ* कुलाच* पहि जेम भिगघ
समीर वकित्व पसवान सिगघ ।
तळमल्ल खवासइ तङ्ग तागि
जइमलउ चडिय* परण्डीर* जागि ॥ २४२ ॥

पक्षागि वेगि कक्षगागपच्च
नाचणी तालि नाचइ निवच्च ।
साँकरसी चडियउ लोह सच्चि
काविलो उथेडण जइत कच्चि ॥ २४३ ॥

१४० । D राम, P ल्ले D चडे सुगरे (for डूँगरउ) कत, दीपे कर चडीयो भागदन्त (4th 1) P भगवा, झबै

१४१ । P छय, DP जग°, D पडे सुषड पुरसाण या[ण] (2nd 1), DP चड, D चाढ (for चडु)

१४२ । P मदेकवच (? for माडइ* कुलाच*), D मंमे कवच (do), P जमल्लो चडे है पुयल्ल जाणि (later correction), I जैमल्लो चडे है पयड़ जाण.

१४३ । D कावली

पञ्चरुतन पश्नुत पश्नु पाइ
 सारङ्ग सिंह साहृद सिंहाइ ।
 नारीश्वर चडिय ताजी नरैद
 खुरिसी विचित्र घाइ घडा वीद ॥ २४४ ॥

कलियण्य ग्रीव निसिनाथ कम
 मरकटु चित्ति ताजी समझ ।
 कूरम जगउ हरिणोटि कोपि
 रिमराह चडिय रिणवटु रोपि ॥ २४५ ॥

ताजी तुरङ्ग तीन्दुत सतोर
 माँकडाँ जेम दइ फालु मोर ।
 जोमरद चडिय ढूंगरउ जग्गि
 खुरिसाण खान खविसी खडग्गि ॥ २४६ ॥

फुरणो बयका बझो फुरत्ति
 गडदानइ घरणी ग्रीभ गत्ति ।
 करनीपसाइ जुधि करण कत्य
 हइ रुढ घमर हृ पदम हत्य ॥ २४७ ॥

चामठी सहृद नहु मुकुटचालु
 खुरिसाण खेत जइ सूध खालु ।

२४४ । P पाथ०, D सायै, नारीश्वर, P नारयण, D चडे, नरद, बंद

२४५ । P करम (for शू०), D चडे, PD रणवड

२४६ । D चडे, यवसी

२४७ । D गडदान आरंणी ग्रीव, DP हृ

चिझटालू काल गाँगउ तरस्सि
आवच्छि खग आखहिय अस्सि ॥ २४८ ॥

जगिरेखि जाणि सम्मीर जोलू
कूदइ सुच्छन्द पइ धरिय कोल ।
करिमाल करेवा कलहू काज
रिणि रूपक चडियउ प्रियीराज ॥ २४९ ॥

वालियइ दूबि वींटलीवालि
धर पाव्ये खुँदइ चउंर छालि ।
सिधलग्ग चडिय सुरिताणसल्ल
मलवट्टण मोगर राइमल्ल ॥ २५० ॥

मिघ जेम फालू माँडइ मिरिघ
सुकमार सार साहणाँ सिरघ ।
सजि सार हाथि चडियउ सनीम
भारत्य करेवा भीम भीम ॥ २५१ ॥

केकाण मोर कियइ कलाइ
पेरणी कि नाचइ पात्र पाइ ।
सोठउ समत्य चडियउ सँग्राम
हथियार हियइ पूरवण हाम ॥ २५२ ॥

२४८ । D सुगल्ल° (for सुकुड°), DP युर°, D तिण जाल्ल (for चिझटाल्ल),
गगो, आरोह

२४९ । D पाव धरै, करमाल्ल

२५० । D बीदुल्लीवाल, P चुंबर, D चमर, चडे

२५१ । P व्यव, D मंडे सुच्छव, साहणै, हाथ सार

२५२ । DP कीयै, D [कि om], P पात्र, D पत (for पात्र)

रेवंतपसाउ राजवी रत्य
 स्त्रूरउ सतेज सोभउ समत्य ।
 वाँसइ आरुहियउ देद वाज
 कुलू लाज सुंवारण सामि काज ॥ २५३ ॥

चिडकुलउ जेम ऊडइ चिडाह
 वङ्गणउ पन्थि खडि वाह वाह ।
 आरुहिय अस्सि आउधि अपाल
 मुगुज्जाँ मलेवा जइतमाल ॥ २५४ ॥

धउहडइ धरा पह मगरधञ्ज
 वेगवंत जेम गइणागि ब्रञ्ज ।
 जुधि दियइ साखि संसार जास
 दोनाली चढियउ किसनदास ॥ २५५ ॥

फरहरइ फउरि फरि अफरि फूल
 ऊँचास अस्सि आरिखि अमूल ।
 वणवीर चडिय तेवहि ब्रहासि
 अहिंकारि धम्म आडइ अयासि ॥ २५६ ॥

सस्तूण तुरी सोभउ सुचङ्ग
 चापडइ तेजि तीन्हउ तुरङ्ग ।

२५७ । D राष्ट्रीज, आरोहै, समारण

२५४ । D substitutes for the first two lines the following

पाव पवम वेग चामडपसाव
 धण छोड करावै हुरी धाव

२५५ । P पाद, गयणागि, वज, जासु, दासु

२५६ । D चडे वेहै, P तेवहै, D छोडे, P आयासि

पडियाल धूणि रघुनाथ पासि
विडिसी संप्रत्त चडियउ ब्रह्मासि ॥ २५७ ॥

नामियइ कन्धि नीमरइ नीर
समयग पूळ सोहइ सरीर ।
वाखरे पलाणे हस वाज
रिणि रूपक चडियउ भेवराज ॥ २५८ ॥

नवलखउ तुरी ग्रिहजोति नेत
खत्युली खइँग खुरिसाण खेत ।
चापडइ चडण चम्बलि चडेव
दाखण दुरङ्ग वीरमदेव ॥ २५९ ॥

मिरिघुलउ तुरी साहण सुगुट
वाँउ ग्रहइ मूठि वाजिन* विछुट्टु ।
दूदडउ चडिय गाँजणा दुवेस
नवसहस नाद राखण नरेस ॥ २६० ॥

चाँदिणउ संजाणइ कलहु चह्लि
सिरि वाल सोह हारइ न हह्लि ।
खीँवडउ सुकरि साहियइ खणि
लाखोकि चईनउ वोमि लणि ॥ २६१ ॥

२५७ । D अस (for तुरी), तापड, विडिसी

२५८ । P नामियौ

२५९ । P मट्टू, D पथली, दारण

२६० । D मिरसली, P वाय, D वाय गड़ै, P वाजि-फ़ुट्टु, D वाजैद विहद

२६१ । P वालि, D छालै (for हारइ), ध्याण (for वोमि)

भींगार भाति भज्जी भडिज्ज
 ललवलृइ अङ्गि लेजम्म लिज्ज ।
 वीदडउ चडिय हृइ खच्चीवटृ
 दोखियाँ सीसि देवा दवटृ ॥ २६२ ॥

कागारि कम्म कुरुगुटृ कन्ध
 वइंगणा वेस लुहमणीवन्ध ।
 वीरमदे चडियउ भउंरि वगि
 लज्जावि अस्सि असमाणि लगि ॥ २६३ ॥

रेखग एन्न वासी रयत्य
 हाकियइ तालि भेलृइ जु हत्य ।
 मछराइतइ चडियउ मालदेउ
 कालासि वूँत कलहणा करेउ ॥ २६४ ॥

सीहलउ तुरी वाँकउ सहज्जि
 केकाणा कोड पूरवइ कज्जि ।
 सङ्गहिय सुकरि नगराज सार
 वाजिन्नि चडिय रिणजङ्ग वार ॥ २६५ ॥

गुणसागर कूदइ अउब गत्ति
 राह्ही किरि अवसरि रमइ रत्ति ।
 खगहरणा घडा मूगली खागि
 लखधीर चईनउ ध्यागि लागि ॥ २६६ ॥

२६२ । D भज्जी भिड्ज, स्लाजमै स्लाज (for जेजम्म लिज्ज), चडै, देसी (for देवा)

२६३ । D क्रंम कुरगठ, स्लवणी विध, P भुवरि, D भसर

२६४ । D अ, DP मालदेय, D करेय, P करेय

२६५ । D संपहे, वाजइ चडै, P रण०

२६६ । P अजब, D उंब, कर, ओसर

सजि साकति आगउ नझासुक्ख
रोपतउ फालू सतलझ रुक्ख ।
नेतलउ चडिय मामो निडार
सत्रहराँ सीसि फेरण सँघार ॥ २६७ ॥

जामिनीसत्र जङ्गमाँ जत्ति
गोचे गयन्न सासत्त गत्ति ।
चारहडउ सुरिजन चडिय चोति
राठउड दिखालग्ग रुक रीति ॥ २६८ ॥

कुरीकार अस्सि सफरी कोहि
लाँखियउ चडइ सामहइ लोहि ।
ऊदउत अमँग आहवि अहस्त
सोहरु चडिय दूजणाँ सह्त ॥ २६९ ॥

जगजोति जोति जगरुव जत्ति
सोभउ सरोस सत्तेज सत्ति ।
वाहिसइ सत्राँ तारावयटु
परवतउ चडिय देसाँ प्रगटु ॥ २७० ॥

मल्हपन्ति इसी परि रूपमस्तु
सरी रम्भ गति समसरि सुचस्तु ।

१६७ । D चङ्ग सापत, DP नयण, D नेतसी चडे, सतहरा

१६८ । D जामिनीसत्त, गीयेण, ससत, चडे, P राठवड

१६९ । P [अस्सि om], D अस, साहै चढौ, अपाहै (for अहस्त), चहै दुरजणसाल

२०० । D वाहसी सता, चडे कोठाँ (for देसाँ)

पातलउ चडिय हरि सज्जि पाणि
असुरांह थाट भेलग अराणि ॥ २७१ ॥

हाटकी नीर हरि हीर हस्ति
चम्बले राउ चाबुकी चल्लि ।
आसउ आरहिथउ अधिक आहिह
सुरिताण सेन सउं खग साहिह ॥ २७२ ॥

परि जास पाइ वानर प्रलम्ब
चेकणी प्रहासइ पाणि अम्ब ।
जलालि कूँत साम्हउ अयास
दोमचिक्क भुवानी चडिय दास ॥ २७३ ॥

लेलियउ तुरी आपइ घमस्स
हसा सुहंस वाँसइ हवस्स ।
खेडेचउ नगराज चडि* खेधि
वत्तवा झचउ सउं सत्र वेधि ॥ २७४ ॥

वक्षनाग वाउ भालइ विवाण
सीराजी वाँसइ खुरासाण ।
भोजलउ चडिय भारत्य भक्ष
मँडलीक पितामह जास मक्ष ॥ २७५ ॥

२७१ । P मल्लर्पति, D चसी पर, सर्के (for चडिय), असुरांण, P आराणि

२७२ । D आरहे आसो अत आगाह (2nd 1), P सौ

२७३ । D पर, वनी (for वानर), प्रेयासै, चहे

२७४ । P सुहंसु, D येडेच येति नगराज येधि (3rd 1), P [चडि* om], D विदवा झवा सै समां वेध (4th 1), P झवौ

२७५ । D सीरराजी वीथा पुरसाण (2nd 1), P पुराण (for खुरासाण), D चहे, जस

पीवन्ति अम्ब अकणी पाणि
खइँगरू तास ऊचास खाणि ।
वाजिन्नि चडिय चरचरइ वीर
नवसहस्री राखणा नाद नीर ॥ २७६ ॥

कपि फालू रिणाहचावद्ध कन्ध
गलि गोण जास गराहइ गयन्ध ।
ऊजालइ भीमउ चडिय अप्प
झूलालू सीसि देवा झडप्प ॥ २७७ ॥

गडदनी विकिरि सत्योर गत्त
सफरी छोह के लङ्कसत्त ।
जाँबुचउ ओधि सापत्तजीह
चारुहिय तेणि चासउ अबीह ॥ २७८ ॥

लाडउ ब्रह्मास लाखोक लीण
जर साकति पूठी जडिय जीण ।
प्रोहित्त चडिय गङ्गणा पलास
दैदास समोभम किसनदास ॥ २७९ ॥

वाजिन्नि भेघनादह वखाणि
जलहरि सिहरइ तगइवइ जाणि ।

१७६ । D पीयत, पैगुरी, वाजद चडे चरचरे नवसहसा

१७७ । D गल जास गोणे घावे गयष (2nd I), चडे

१७८ । P सफरी छोह का ल्कस चन (2nd I), जाधुवौ, D करि (for के), उरध (for ओधि), चारुहे

१७९ । D ऊडे, चडो, DP देवीदास

रतनसी चईनउ रिमराह
साँकडइ सचाँ सामी सनाह ॥ २८० ॥

लाखीक तुरङ्गम भूलि लक्ख
पूरउ प्रचरह जइ सूध पक्ख ।
नगराज चडिय मुहृतउ निवीह
सामी क्लिकलहिवा जेम सीह ॥ २८१ ॥

गिरिधाप गन्न पइ बनक गति
पाँगारि* कन्ध पोथी कि पति ।
पीथलउ नगीनइ चडिय पट्ठि
सामी सिहाइ सीरमी सट्ठि ॥ २८२ ॥

पारेवइ धावतइ अति* पाइ
नीधसइ धरा पुड तिणि निहाइ ।
पञ्चाइण चडियउ ऊभि पाण
मूगली घडा महिवा माण ॥ २८३ ॥

वीखरइ वहि आवइ न वक्कि
घरियइ पलाणि कहि वेस ठक्कि ।
सीमलउ चडिय देवीपसाइ
घड मीर संमेलण मुहृर घाइ ॥ २८४ ॥

१८० । D वाखद, P अलिहरि, D सयड, रत नसिह, सता

१८१ । D जोलि, चडे, जाण (for जेम)

१८२ । D गिरधाय, बन (for बनक), P पाण (for पागारि*), D पार्यम (do),
प्रवत्त (for कि पति), चडे पुठ

१८३ । P [अति* om], D जणि, P पचायण, D चइनो (for चडियउ),
मरदवा

१८४ । P वीखरी, D वड (for वहि), DP पञ्चाण, D सामली चडे

ପରାଇନା ତାଙ୍କ କିମ୍ବା ତାଙ୍କ
ପାଖୀକ ଲାଗି ଲିଙ୍ଗ କିମ୍ବା ତାଙ୍କ
ଲକ୍ଷଣ ଲାଗିବ ଲକ୍ଷଣ
ଲକ୍ଷଣ ଲାଗିବ ଲକ୍ଷଣ ।

ଲାଗିବ ଲାଗିବ ଲାଗିବ
ଲାଗିବ ଲାଗିବ ଲାଗିବ
ଲାଗିବ ଲାଗିବ ଲାଗିବ
ଲାଗିବ ଲାଗିବ ଲାଗିବ ।

ଲାଗିବ ଲାଗିବ ଲାଗିବ
ଲାଗିବ ଲାଗିବ ଲାଗିବ
ଲାଗିବ ଲାଗିବ ଲାଗିବ
ଲାଗିବ ଲାଗିବ ଲାଗିବ ।

ଲାଗିବ ଲାଗିବ ଲାଗିବ
ଲାଗିବ ଲାଗିବ ଲାଗିବ
ଲାଗିବ ଲାଗିବ ଲାଗିବ
ଲାଗିବ ଲାଗିବ ଲାଗିବ ।

ଲାଗିବ ଲାଗିବ ଲାଗିବ
ଲାଗିବ ଲାଗିବ ଲାଗିବ

ਸੋਭਮਿਧਤ ਚਡਿਧਤ ਸਾਰ ਸਜ਼ਿ
ਗਾਨਗਾਇ ਸੀਸਿ ਜਿਮ ਸੇਘ ਗਜ਼ਿ ॥ ੨੮੬ ॥

ਖਈਂਗਰੁ ਵਹਇ ਗਤਿ ਨਨਦਬੋਖ
ਮਛਰਾਲ ਅਚਾਪਲੁ ਧਮਗਾ ਮੋਖ ।
ਅਗਰਾਗ ਪ੍ਰਥਿ ਆਹਵਿ ਆਵੀਹ
ਸੁਚਡਾਹਥ ਚਡਿਧਤ ਕਰਮਸੀਹ ॥ ੨੯੦ ॥

ਮੜਈ ਕਨ੍ਧ ਪਈ ਸਾਖਵਿਗਥ
ਖਵਸੇ ਸੁਚੜ੍ਹ ਸੜਨ ਸਿਗਥ ।
ਸਾਲੇਵਈ ਚਡਿਧਤ ਸਨਨਾਥ
ਵਹਇ ਰਾਤ ਊਪਰਿ ਊਮਿ ਛਾਥ ॥ ੨੯੧ ॥

ਖਵਣੇ ਵਡਾਲ ਸੁਲਿਧਕਾ ਸਿਗਥ
ਮਨ ਪਰਨ ਜੇਮ ਚਾਪਈ ਕਿ ਸਿਗਥ ।
ਊਗਈ ਕੋਡੀਧਜ ਦੇ ਅਮੜ੍ਹ
ਅਰਿ ਲਾਖ ਛੁੱਤ ਟਾਲ੍ਹਈ ਨ ਅੜ੍ਹ ॥ ੨੯੨ ॥

ਕਪਿ ਜੇਮ ਸੁਦਿਧ ਪਈ ਤੀਖ ਕੜ
ਵਾਜਿੜ ਜੇਮ ਊਨ੍ਹਤ ਵਹੜ ।
ਸਾਹਗਾਂਹ* ਦੀਵਤ ਵਾਗ ਸਾਹਿ
ਮੱਡਲੇਸਰ ਚਡਿਧਤ ਥਣੁ ਮਾਹਿ ॥ ੨੯੩ ॥

੧੮੬ । D ਚਡੀਧੀ, P ਜਿਮਾ

੧੯੦ । D ਪੈਗਰ, ਪਰਨ

੧੯੧ । D ਅੜਥ, P ਅਥਣੇ, ਸਿਧਨ, D ਸੁਧਾਨ (for ਸੜਨ), P ਸਤਨਾਥ

੧੯੨ । P ਅਥਣੇ, D ਤਾਪੈ ਕ ਸ੍ਰੁਥ, P ਸ੍ਰੁਥ, D ਅਡਲਾਪ, P ਛੁਨ ਟਾਲ

੧੯੪ । D ਜਨ, P ਅਵਿੜ, ਸਾਹਣ, D ਸਾਹਣੈ ਦੀਧੀ

विसन्नपसाउ सोभउ सुवत्ति
गुणकला जेम पइ ठवइ गत्ति ।
बङ्गाल सीसि वावाडि बोलि
धनराज चडिय वाजतइ छोलि ॥ २६४ ॥

नइगाँह सुकख नाचइ निटाल
चाँबका सम्ब चोडइ जु ताल ।
वाघुलउ चडिय वीरत्ति वग
खुरिसाण सीसि साहियउ खग ॥ २६५ ॥

फरंगटइ नटु जिम फूलमाल
फुरणि घण जेम नाँखन्ति फाल ।
साखइत जइत करिवा सिहाउ
राइमल चडिय नवकोट राउ ॥ २६६ ॥

सोनइयउ साकुर वालि सार
असि तीन्हउ ऊन्हउ अस्सवार ।
प्रहसतइ वदनि पउरिस्सि पूर
कान्हवउ चडिय कलहणि करूर ॥ २६७ ॥

• हालतइ बि जोयण झचइ हस
अइशक खेत असिशइ अस ।

२६४ । P वावाडि, D वावाड, चडे बलाल

२६५ । P नयण, ताव, D तावाक सुव (तो)डण ताल (2nd 1), चडे, P यगि, D गहोये (for साहियउ) पठग, P पगि

२६६ । D फुरण, P फुरिणि

२६७ । D प्रहसतो, P पूर, D चडे कलहण, P करूर

ਮਾਡੇਚਤ ਭਾਲਿਧ ਕਸ਼ਮਾਲ
ਚਾਂਪਲਡ ਰਾਮ ਚਡਿਧਤ ਸਚਾਲ ॥ ੨੬੮ ॥

ਚਾਉਂਡਪਸਾਉ ਤਾਜੀ ਸਚੇਉ
ਛੁਇ ਜਾਸ ਖੇਤ ਵੰਸਇ ਛੁਰੈਉ ।
ਚਾਉਥੇ ਵਧਾਰਗ ਕਿਸਨ ਆਥ
ਵਾਜਿਨਿ ਚਡਿਧ ਵੇਵੜ ਵਾਵ ॥ ੨੬੯ ॥

ਬਾਟੇ ਸੁਘੜ ਲਿਧ ਮੋਲਿ ਲਕਿਖ
ਪਰਤਕਿਖ ਜਾਸ ਰੇਵਨਤ ਪਕਿਖ ।
ਪਰਵਾਲੁਤ ਦੇ ਦੂਢਇ ਪਕੜ
ਊਠਤਤ ਆਣੀ ਟਾਲੁਇ ਨ ਚੁਝਾ ॥ ੩੦੦ ॥

ਨਾਲੇਰੁਤ ਆਪਇ ਚਿਣੇ ਨਕਖ
ਸੁਰਤ ਸਤੇਜ ਸੁਦਿੰਧ ਸਕਖ ।
ਪਾਖਰਿ ਪਲਾਣਿ ਕਾਲਤ ਪਛਾਡ
ਵਿਸ਼ੀਂਗ ਚਡਿਧ ਵਇਹਾਂ ਵਿਮਾਡ ॥ ੩੦੧ ॥

ਚੜ੍ਹਲੁ ਨਾਲੇਰੁਤ ਸਿਦਿ ਚਲਤਥ
ਰੁਪਕਾ ਜਾਸ ਜਗਵੇਸ ਰਤਥ ।

੧੬੮ । P ਝੜੈ, ਚਧਰਾਕ ਧਨ ਅਚਿਰਾਦਧ, D ਚਧਰਾਧ, ਭਾਲੈ ਕਰੋ

੧੬੯ । P ਚਾਵਣੁ, D ਚਾਮਡੁ, DP ਬਚੇਵ, ਚਧ, ਛੁਰੈਵ, ਆਥੇ, D ਤਾਵਦਿ
ਚੜ੍ਹੇ ਵੇਕਤ

੧੦੦ । D ਲੇ ਸੂਲੁ, P ਪ੍ਰਤਪਿ, D ਦੀਵੈ, ਊਠੈ

੧੦੧ । P ਛੜੇ, D ਤਿਣੇ, ਛੁਰੜ, ਚਹੁੰ, P ਵਧਰਾ

घातिसइ कुँचारी घडा घाउ
रिणि घोघर चडियउ पिथमराउ ॥ ३०२ ॥

चाँपलउ तुरी साहणाँ चङ्ग
उपडी वाग कूदइ अलङ्ग ।
भुजि गहिय क्लूंत भारत्यि भाल
पिडि चडण चईनउ राइपाल ॥ ३०३ ॥

जन्मगा वहन सुत मात जास
तेवइ न क्रत्ति वेसास तास ।
चड नेतसीह लइ फूलचोट
कुललाज अजइपुर जास कोट ॥ ३०४ ॥

कालारि पक्ख ताजी सुकन्न
निल रत्थ प्रत्ति अति छोहि मन्न ।
सुरिजन्न पदमि चडियउ सिहाइ
घणम्भूम्भउ भेलूण मुहर घाइ ॥ ३०५ ॥

चाँपलउ तुरी दीपका चक्ख
नाटार्दभि नाचइ खूत नक्ख ।
खाफराँ खडग वाहण सखुद
रिणि किसन चडिय भाँजण रउद ॥ ३०६ ॥

३०२ । D शातची, DP कुंवारी, D बुघर

३०३ । D साहणे, गहे, चलण (for चडण).

३०४ । D धंना, P मन, तेवे, D क्लूंत (for क्रत्ति)

३०५ । D घण सीर (for घणम्भूम्भउ) समेलण

३०६ । P चयुदु, D चडे, रवद, P रखुद

ਵਾਜਿੜ ਸੱਤ ਤਾਮਸੀ ਵਗ
 ਮਨ ਪਵਨ ਸਰੀਰਿਖਤ ਜਾਸ ਮੁਗ ।
 ਅਲਖਿਧਿੜ ਲਖਤ ਜਗਤ ਅਸਵਾਰ
 ਸਾਮਨਾਵਰਤ ਊਛਿਯ ਸਾਰ ॥ ੩੦੭ ॥

ਅਗਰਾਣ ਨ ਛਾਲਿੜ ਤਵਰਿ ਅਮਮ
 ਬਾਵਾਵ ਅਸੋਸ ਜਿਮ ਤੇਵਿ ਵਮਮ ।
 ਜਡਲਗ ਸਾਹਿ ਖੇਤਸੀ ਜਙਿ
 ਵਇਰਾਂ ਵਰਾਹ ਚਡਿਧਤ ਵਿਡਙਿ ॥ ੩੦੮ ॥

ਸਾਂਕਲਿੜ ਸੋਹ ਅਗਲਤ ਊਰ
 ਪੀਂਡੇ ਪ੍ਰਚਰਣ ਪਟਾਠ ਪੂਰ ।
 ਕਾਰਨੀਪਸਾਇ ਵਨਿਧਤ ਕਡਚਿ
 ਆਖਹਿਧ ਅਸਿ ਛਾਵਤ ਅਗਚਿ ॥ ੩੦੯ ॥

ਵਾਲਿਧਿੜ ਟੂਵਿ ਪਲਾਣਾ ਵਨਿਧ
 ਕਾਵੂਤਰ ਲੜੀ ਜਿਸਿੜ ਕਨਿਧ ।
 ਸਾਹਣਸਿੰਗਾਰਿ ਚਡਿਧਤ ਸੁਖਾਲ
 ਪਾਗਡਿੜ ਪਾਤ ਦੇ ਰਾਇਪਾਲ ॥ ੩੧੦ ॥

ਧਿਰਹਿਰੀ ਖਮਿੜ ਵਾਧਤ ਨ ਠਾਣਿ
 ਅਸਿਰਾਇ ਅਮੋਲਿਕ ਆਣਿ ਆਣਿ ।

੬੦੭। D ਕਾਂਦ, ਚਰਸੋ (for ਚਰੀਬਤ), ਅਥ ਸ਼ਾਪੈ (for ਅਲਖਿਧਿੜ), P ਛਵੈ ਅਸ਼ੁਵਾਰ, D ਊਛਨੇ

੬੦੮। P ਜਵਰਿ, D ਚਥਰ ਅੰਧ, ਭਾਲ (for ਸਾਹਿ)

੬੦੯। D ਆਗਲੋ, P ਕਦ, D °ਪਸਾਰ, ਆਈਵੇ ਅਥ, P ਛਵੈ

੬੧੦। D ਫੁਨ (for ਫੂਕਿ), ਜਿਸੋ, ਪਾਥਡੈ.

बीठू सूजइ रउ कहियउ ।

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देवाँनउ जोधइ रेसि दक्खिख
स्त्ररत्ति दिथइ ससार सक्खि ॥ ३११ ॥

गुरुडियउ दियइ गुण अण ग्रीव
दलू नक्खि विमेल्हि जु वेसि दीव ।
माँडणियउ चडियउ मोटमन्न
कुलि जास पितामह लूणक्रन्न ॥ ३१२ ॥

लाडणियउ पाघ लँगलि लाइ
नाचतइ भोमि वाजइ निहाइ ।
गहि वाग नरइ गडियउ गरडु
हउकारे ह्वचउ पूठि हड ॥ ३१३ ॥

वाजिन्न समेचउ वेगवन्त
आडी पटाढ कूदइ अनन्त ।
वणवीर चडिय न करइ विमाल
तरवारी मेलण मेहु ताल ॥ ३१४ ॥

नवलखो* अस्ति आगी निसाण
जिस ठवइ पाइ गति पात जाण ।
माडेचउ जोधउ जुङ्ग मूल
केकाणि चडिय कविलउ कालूल ॥ ३१५ ॥

३११ । P यिरिहिरी, असिराइय दीवाने

३१२ । D नैषवसेम्भे ('for नक्खि वि'), P नैलि, D [जु om]

३१३ । D पैग (for पाघ), नाचै (for वाजइ), होकारै, P हउकारे ह्वचौ

३१४ । D वाजाद, चहे, करे

३१५ । P नवलासी आगी नीसाण (1st 1), D नवलासी आगी नघसाण (do),
चडे कहण

माँकडा फालू जागाइ जु मरिड
 खइँगरू करइ उरि भीति खगिड ।
 रणवीरि कवूतर लिय रहस्ति
 तरवारि ताल मेलगा तरस्ति ॥ ३२५ ॥

ठेलियउ करावइ धाउ ठक्क
 चउरङ्गि चालि जागाइ सुचक्क
 वाजिन्नि चडिय वाहणा वियास
 दायावाँ दलेवा साँइदास ॥ ३२६ ॥

हट हस मोह असिराइ अस
 हस मइ हस सह जिसउ हस ।
 अधपत्ति चाड पाखर अगाहि
 सकतियउ चडिय मुजि खग साहि ॥ ३२७ ॥

पम्प नीरि परथे (१) पवङ्ग
 असिराइ साख असहास अङ्ग ।
 हीरइ सतेजि ऊन्हइ हठालू
 रणगहिलउ चडियउ राइपाल ॥ ३२८ ॥

पइ क्षोह जेम ऊडइ कि पङ्कि
 आपडइ मिरी विचि फोर अङ्कि ।

११५ । D घेगुरू, रिण^२, लो, मेलहण

११६ । D ढीलीयो, P चवरगि, जाण, D वाजद चडे, ब्रह्मास (for वियास),
 मस्तेवा (for दस्तेवा), सांमदास

११७ । D जै चुहस (for जिसउ हस), चडे

११८ । P असिराइय, D असराय, P ऊन्हउ

जगजेठि चडिय लूणउ जबार
पाखर चडोल बाहाँ पगार ॥ ३२६ ॥

चंउरठालि सोहइ सिरि चलत्थ
हाधिक्के जु धातइ जुद्धि हत्थ ।
मूगलाँ मलेवा जुद्धि मारण
चडियउ तिणि नश्वद चाझाराण ॥ ३२० ॥

कउतर छछोह जिम क्रमइ कप्पि
विखवटू जेम ऊर्हउ तु वप्पि ।
ऊधरण सपूरण सामि अत्थ
हथियार चडिय ले सेलहत्थ ॥ ३२१ ॥

हरिणागल आगल हरिण हस्ति
वेणी रयञ्ज वख्यात वल्लि ।
सेलहथ मेघ चडियउ सिहाइ
मोगर मुगुल्ल भेलिसी माहि ॥ ३२२ ॥

चर मुरति निसाचर सपत चार
परि रुठ वयन्नर मसि पहार ।
आरुहिय असि वनियउ अकूप
रणतालि रयकखण देस रूप ॥ ३२३ ॥

३१६ । D चडे, विरदा (for बाहा)

३१० । P चुंबर०, D चमर०, चर, फिक्को (for जुद्धि), DP चाहषाण

३११ । D कोतर, P कउतर, D ब्रष जेम बट (for विखवटू जेम), चडे

३१२ । D भेलसी

३१३ । D आरुहि

साह्याँह* दीवउ तेज सार
 कलियाइ जु चीचइ गइण कार ।
 गोगाडे चडियउ करि गरज्ज
 लाखाहरि राखण लोहि लज्ज ॥ ३३४ ॥

सामाऊ असि* साह्ये सार
 किलिक्कार भरइ जिम कालियार ।
 तरवारि भालि ऊगउ तरस्सि
 ईंदउ अभङ्ग आरुहिय अस्सि ॥ ३३५ ॥

झूठियउ दियइ जिम वाज झट्टु
 थरहरइ माहि पइसइ न थट्टु ।
 ईंदउ अभङ्ग नरसिंह अङ्गि
 तरसाइ चडिय तीन्हरइ तुरङ्गि ॥ ३३६ ॥

सुगुटियउ न हालइ थट्टु माहि
 सेलियउ सिराडइ वग साहि ।
 भाँडगियउ चडियउ मीरमार
 काविली तणा भेलण कन्धार ॥ ३३७ ॥

पाटसूत्र पइनउ पहि* परेहि
 क्काया नह धीजइ क्किलइ क्केहि ।
 तरवारि भालि हरिशाज तन्न
 केकाण पूठि चडियउ करन्न ॥ ३३८ ॥

३३४ । P साह्यदीवउ, D साह्ये दीयो तेजी

३३५ । D समाय असि, P [असि* om], D आरोह

३३६ । D पाय पढ़ाय (for माहि पइसइ), P नरसी ष, D चड्हे

३३७ । D थट्टा, वाग, P चडियउ, नणां, D नणो

३३८ । P पाटसूत्र, D पस्ताण पैग पैनो पयेह (1st L), P [पहि* om], D हरिशाज

मिग्धान वखणा मिधुलउ समीर
गलि जन्न जन्न घातण गहीर ।
हूँ गरउ चडिय राहउ दुभक्ष
प्रामउ अयार परथटपक्ष ॥ ३३६ ॥

सालेउ असि* सोभउ सवक्ष
वाँधडाँ जु कूदइ जेम वक्ष ।
साखइत सुहउ राहउ सकार
रूपियउ चडिय रिगाजङ्ग वार ॥ ३४० ॥

स्त्रिजपसाउ सोभउ सुमन्न
जागे कि रत्य दाहनजन्न ।
जइत क्लिवरेवा राम जङ्ग
पडिहार चडिय पूठी पवङ्ग ॥ ३४१ ॥

कविलियउ तुरी ताजी किलम्म
सारोख सम्ब जागाइ सरम्म ।
थिर विलहिय भाँडण सबइ घटु
पडिहार चडिय कोटे प्रगटु ॥ ३४२ ॥

विलहिया तुरी सह राजवस
हइमराँ भडाँ ह्लई हमस ।
जइ जिसउ तुरी तइ दीन्ह जाणि
पाट रउ पर्वंग पराङ्ग पलाणि ॥ ३४३ ॥

३३६ । P छधान, D घर्षा वर्षाण, P स्नेह, D घाते, चहँ, पानो, थाठ
३४० । DP [असि* om], D स्त्रेषु सक (for सवक्ष), [जु om], रूपहँ चहँ,
P रण०

३४१ । D स्त्ररज०, क, बलेवा, DP राम, D चहँ

३४२ । D स्त्रम (for सम्ब), P जाणे, D विस्तहँ, P महण, D चडे कोठाँ

३४३ । P विलहिया, दीन, D पांडव

॥ गाहा ॥

इल आरति जर साकति आणउ
पटहोडउ परहवा पलाणउ ।
मोर कला मिगसाखा मन्ने
कूकड कन्ध काकचरि कन्ने ॥ ३४४ ॥

॥ छन्द पाधडी ॥

कूकडा कन्ध कालम्म कन्न
रेवन्त जोति दीवा रतन्न ।
पाणेण पियइ जल पोव पन्ध
सोहइ सरूप धुरि वालि सन्ध ॥ ३४५ ॥

पडक्की सतुच्छ पीँडे प्रचण्ड
खण्डरइ जु आँठू भीति खण्ड ।
पूँछी तउच्छ सत्योर पग
वाजिन्न विछोडइ मिरी वग ॥ ३४६ ॥

परहवे आइ केकाण पासि
वाई धरत्ति पाव्ये ब्रह्मासि ।
जाँगल राइ सम्पेखि जोर
कूदइ कलाइ कीयइ किसोर ॥ ३४७ ॥

३४४ । D एक (for इल), आणै, पलाणै, P म्हग०, छक्कड, DP कावचरि.

३४५ । D पाणै पीँडै

३४६ । D सतुच्छ, [जु om], नयइ (for तउच्छ), वाजद

३४७ । P धरत्ति.

सीडारि नास मुहि काढि घास
असि कीध कन्ध ओरी अयास ।
ऊपरि लँगूल फेरियउ अङ्ग
पगडवाँ हाथि नावइ पवङ्ग ॥ ३४८ ॥

रेवन्त भण्इ राठउड राउ
असवार झइस तउ आप आउ ।
राइ जइति आइ गारुडिय रत्य
सूरिज्जवंस साँभलि समत्य ॥ ३४९ ॥

वसि तू स्तर वसि मू वीक
नेजे सँबूह घातउँ निम्कीक ।
वरनविय राइ ह्याकलि ब्रह्मास
नेठहिय तुरी निचेडि नास ॥ ३५० ॥

वेससिय तुरी साँभली वत्त
सारगर पञ्च मूँबिय सपत्त ।
मुहरउ उतारि ताजी मुहाह
पइवन्ध परा कीया पगाह ॥ ३५१ ॥

लाखीक मुकिख दीन्हउ लगागा
पडक्की विकाइ माँडिय पलाणा ।

३४८ । D फरीयै, DP पांडवाँ

३४९ । D कहै (for भण्इ) झवै (for झइस), स्तरजँ

३५० । D तो वस स्तर मो वस वीक (1st I), P सूब (for सू), D नेजा समोह
घावे, वरनवे राय दैकुलि, नेठहे, मीतेड

३५१ । D वेचै, साँभले, भूंबे सप्रत

ताणियउ तङ्ग उरिताण ताणि
सीरम्म गाँठि दीन्ही सपाणि ॥ ३५२ ॥

उरि फेरि सजोपित आगिबन्ध
सारगरि गाँठि दीन्ही सबन्ध ।
चब्बल् सतेज मुहि चउँर चाडि
मूगलाँ छडावण मारुचाडि ॥ ३५३ ॥

पावेडा सोहइ बिछ्हं पासि
वर्खरे चडी वानी ब्रह्मासि ।
खद्दंगरु ठली चज्जं पाखि खोल
रणवाखर बूघर रुगिय रोल ॥ ३५४ ॥

सगुविय गल्लइ गजगाह सिक्ख
वागुलि कि डालि विलम्बी त्रिक्ख ।
ठाल कजि कियउ धडधडउ ठोइ
जगतोइ रहइ कउतिग जोइ ॥ ३५५ ॥

परठियउ प्राण पागडइ पाउ
रेवन्ति चडिय जइतसी रात ।

३५६ । P मडिय, D मांडै, सीरमी, सुपाण

३५७ । D सारमी गाठ (for सारगरि गाठि), P गाडि, D चुबध, चमर, P चैवर
D सुपावण (for छडावण), DP मारवाडि

३५८ । D पायडा, दुह (for बिल्ल), चोह, P चुह, D रिण०, रगी

३५९ । D संठवे, P सिपि, D विलगी (for विलम्बी), विरण, P विरिपि, D
इसि (for कजि,, धडधडो कीघो, कोतग

चउँडाहर चडियउ चक्रवत्ति
परमेसर जाणे पञ्चपत्ति ॥ ३५६ ॥

छत्तीस डाबि असि चडिय छोहि
लूणकन समोन्नम विलग लोहि ।
रेवन्ति चडिय चम्पेवि रग
बीकहर राइ वधि बोमि लग ॥ ३५७ ॥

ऊपाडि वग लञ्चावि असि
पाटपति जेम सूरिज प्रहस्ति ।
केकाण कुदाविय जेम कप्पि
थोर हथ राइ हइ कन्धि घप्पि ॥ ३५८ ॥

उदइगिरि जेम आदोत ओपि
कूँभिनी सामि आरहिय कोपि ।
गइवराँ मीर ऊतरइ गाउ
राठउड रुठ जइतसी राउ ॥ ३५९ ॥

तुरुकाँ तखिक्का सिरि पाण तप्प
पह जइत गरुड देसी भडप्प ।
मझगल मुगुल जइतसी मेह
सारे संग्रामि भाँजइ सनेह ॥ ३६० ॥

३५६ । D परठो पाण पायडे, चोडावत, चक्रवत

३५७ । D डाव घस घडे, चडे चापोयो, राव

३५८ । D बाग ल्लापाड कुदावे

३५९ । D जाण (fol जीम), P कूभिनीय, D आरहे, गैमरा उतारण मीर गाव
(3rd 1)

३६० । P तिथिकि, D तिथक

रामण मुगुल्ल राउ जइत राम
 सञ्चरइ दइत जइसी सँग्राम ।
 असपत्ति उच्चह जइतउ अगत्यि
 सोखिसी सच्च करिमाल सत्यि ॥ ३६१ ॥

चडिया कटक्का चाँवक्का चाल
 वेठिसी जइत न करइ विमाल ।
 असरालाँ ताजी ऊमगेहि
 पन्नगाँ* नेस धूजइ पगेहि ॥ ३६२ ॥

नीसाण वाजि नरगा नफेरि
 रउप्रगति डउँडि भरहरी भेरि ।
 मरुचाडि सेन हालिया मसत्त
 साइयर जागि फाटा सपत्त ॥ ३६३ ॥

नल वाजिय तुरियाँ वाजि नास
 वाजिय पयाल पाव्वे न्रहास ।
 जइतसी राउ जङ्गमाँ जोलु
 काँपियउ सेस कूरम्म कोलु ॥ ३६४ ॥

जडलग फरी खडखडइ जौड
 पटहोडाँ वाजिय पूरि पौड ।

३६१। P रावण, राज, D रा, झसी, P लवह, D करमाल

३६२। D तावक, विदसी, P तजी, पांग (for पन्नगाँ*), D पुहु यम धूजि षेवा
 पमेह (4th 1)

३६३। D जोवत (for नरगा), P रौझू डोँडि, D रोदगति भरीहरी डोँड भेर
 (2nd 1), DP जारवाहि D वासी (for जालिय), सामद (for जाइयर).

३६४। D नाल विजा (for नल वा॑), वाये भरति (for वाकिय पयालु)

ऊकन्धि असुर रइ सेन आइ
सिलाहादार जइतइ सदाइ ॥ ३६५ ॥

कामाल पूठि छोडिय कंठाल
सिलाहादार दइ जीणसाल ।
सारीखा दरपण सक्खराँह
पटहोडे धातिय पक्खराँह ॥ ३६६ ॥

बगतराँ हईथल जानवङ्ग
स्त्रा सनाह पहिरइ सनङ्ग ।
विडिवा नर हळवा अउर ब्रन्नि
कन्धा किरि पहिरी मुन्नाकन्नि ॥ ३६७ ॥

छकडी जरह सउँ अङ्गि छाइ
रोपियउ टोप सिरि जइत राइ ।
राइ जइति पहरि रङ्गाउलीय
सज सइ करि हाथल सङ्गलीय ॥ ३६८ ॥

ताजो तुरङ्ग ताण्ये तङ्ग
जीपिवा जङ्ग आरहि अभङ्ग ।
धूधहर राउ उरि करिय धूस
मचकियउ लेय कालउ मजूस ॥ ३६९ ॥

३६५ । P जउठ, D पटहोडे वाजे, पोह, P अोकधि, सिलाहादार, D चिलहांदार

३६६ । D कमाल, छोडे, P सिलाहादार, चारणी, P चारीथउ, D धाती

३६७ । D अध, भड (for नर), P छवा अवर, D अोर, कर

३६८ । P स्थउ, D राव, रगावलीह, P रगावली, D सकलीह, P उकली

३६९ । D ताण्ये, जीपेष, करे

धूधहर धार मज करिय सार
 मूगलाँ मार छिलिया हजार ।
 झरमार हींन हइवर झलाउ
 रउन्नाँ सिरि आयउ जडत गाउ ॥ ३७० ॥

॥ गाहा ॥

पनर समत येकागाव पक्खरि
 पुगि मागसिरि प्रथम पखि पूँवरि ।
 हठमल हइवड मर्द हथियारे
 विडियउ जडत चउथि सिनिवारे ॥ ३७१ ॥

॥ क्लन्द पाधडी ॥

बलिवन्ति जइति वावाडि बोलि
 ठोइया थाट वाजतड ठोलि ।
 आरम्भ राम जइतसी चत्ति
 आवियउ मीर सिरि आधरत्ति ॥ ३७२ ॥

धूधहर सामी सेन ठोइ
 हइवड दलि ह्लई होइ होइ ।
 मुहमन्द नाम जमिय मुहाह
 तेग गहि ऊठिया मीर ताह ॥ ३७३ ॥

६०० । D करे, हैमर, रोदा, P रवदा, D खावै (for आयउ)

६०१ । D हथमल्ल, विडसी (for विडियउ), द्विनवारे

६०२ । D बलवत, P बावाडि, D बोया सुथट

६०३ । D खुधहर साम्बो, P नाष (for नास), D जंपे, DP ऊठिया

तागिय कमाण कन्नाळ तूँग
बाणाउलि ऊडिय लोहि बूँग ।
जइ राम जंपिय हिन्दू जगेहि
घातिया ताम घोडा घणेहि ॥ ३७४ ॥

राठउडि रोलि रेवन्त रग्ब
विच्छूट जागि सङ्कली वर्ग
पतिसाह सेन झब्तइ पगेहि
माधइ वसि चाडिय मारवेहि ॥ ३७५ ॥

वरकोइय तेजी नालि विज्ज
भाइचे किया भेला भडिज्ज ।
साँगुलइ राग वागाँ संमोहि
लाँखियउ तुरी सामहइ लोहि ॥ ३७६ ॥

सङ्कामि धीरि सामहइ सारि
मेल्हियउ तुरी मोगर मभारि ।
जइतसी राइ मच्चावि जङ्ग
चम्मलीमार्णि टालिय न चङ्ग ॥ ३७७ ॥

रेवन्त घातियउ जइत राइ
नवसहस घणी क्रन्हह नियाइ ।

३७४ । D ताए कवाए, भाणावलि उडे, अपे, P जंपिय, ही दू

३७५ । P विछूट, D विछुटो साक्षा जाण वघ (2nd 1), DP पतिसाह, P
छवन्तइ, D हयतो, अस चढीया, DP मारवेहि

३७६ । D वार कोइ, मिलज, साक्षे (for साँगुलइ)

३७७ । P मेल्हियउ, D मेल्ही, मच्चावि, टालि

खेड रइ राइ खोहणि खँधार
छोयउ सरूप वाजती धार ॥ ३७८ ॥

दलि दाणवि जइत सरूप दीठ
नेठाहि धीरि नाँखिय निचीठ ।
हिन्दुचाँ तुरुकाँ झविय हक्का
करिमाल् वाजि कललिय काटका ॥ ३७९ ॥

पडियाल धूणि पउरिस्ति पूरि
गाजगाइ तगाइ पइठउ गरुरि ।
खुरिसाण विवाणे खेड खागि
वाजिया घाउ ऊडी न्रजागि ॥ ३८० ॥

खाफराँ जइत वाहइ खडग
वासदे जाणि वन्ने विलग ।
ऊतरा सेनि जइतउ अबीह
सीँधरे पईठउ जाणि सीह ॥ ३८१ ॥

कूँभाधल भाँजइ मीर कन्ध
ऊकुरुड चडइ दल अन्निबन्ध ।
आवद्धि टोपि ऊमरी अगि
खीँटिया थाट बेवे खडगि ॥ ३८२ ॥

३७८ । D खिणी कलहण (for ज़ग्गह)

३७९ । D [दक्षि om], दाणवाँ जैतसी रूप दीठ (1st ।), P नितीठ, D अतीठ,
P ची दुषाँ, D उडी, करमाल्ल भाल्ल (for वाजि), [कल]के

३८० । D पुर०, उडी (for ऊडी)

३८१ । P जाण (?)

३८२ । D भलि, उकरहे, अनमंध, P °वध

गहगहिय थाट बेऊँ गरीठ
 राठउडि रउदि वाजियउ रीठ ।
 स्त्ररा सधीर वाजइ सरोस
 पडिकाले ऊडइ जिरहपोस ॥ ३८३ ॥

राठउडाँ हाथे रिमराह
 सङ्घरइ मीर सहिता सनाह ।
 जरदाउलि फूटइ सेल जीह
 अरि उरे अणो ठेलइ अबीह ॥ ३८४ ॥

घण घाइ सुगुह्याँ घडिय घट्ट
 रहचिवा थट्ट ऊइ आहरट्ट ।
 सेलार सहइ सारीर सार
 भाले भंभार पट्टे पहार ॥ ३८५ ॥

ताइयाँ तणे वाजइ तियग
 ऊतरइ गात छूँता अलग ।
 राठउड विठइ रिणि रस्सलुड
 सारे सुगुल्ह ऊवइ बि बिसुड ॥ ३८६ ॥

अइराकि अणो पाया अठाहि
 मतवाला घूमइ मीर माहि ।
 वाहइ खडगग वेसे विरक्त
 रिणठाह रक्त आवङ्द रक्त ॥ ३८७ ॥

३८४ । D गहगहे सुपह बे बे (for थाट बेऊँ), राठोडाँ रोदाँ ऊब (for वाजियउ) पड़काले

३८४ । D दत (for मीर)

३८५ । D सुगुले घडे, ऊय, P छव, D पंक्ते (for भाले)

३८६ । P घै, D सारे सथाम वेबे सहुध (4thi ।)

३८७ । P अयराकि, मतिवाला

रउद्र दल रहचइ जइत राउ
 होहू कि मेह वाजइ झलाउ ।
 ताइयाँ उरे द्यइ कूँत तेहू
 मारुचउ राउ मातउ कि मेह ॥ ३८८ ॥

धडहडइ ढोल धूजइ धरन्ति
 पडियालगि वरसइ खेडपन्ति ।
 वीकाहर राजा ईँद वग्नि
 खाफराँ सिरे खिविया खडग्नि ॥ ३८९ ॥

पतिसाह फउज फूटन्ति पालि
 ब्रह्मराह जइत गाजइ विचालि ।
 अम्बहर जइत वरसइ अवार
 धुडुकिया मीर मुहि खग धार ॥ ३९० ॥

सार जल मेहू नह सहइ सक्ति
 करिमाल क्राह पडियउ कटक्ति ।
 धूधहर वरसताँ धन धन
 गुरिजाँ निहाइ वाजइ गिगन्ति ॥ ३९१ ॥

खुरिसाग सीसि वाजइ खडग
 ऊमरइ बूर आकासि लग ।
 वेढताँ विलम्बइ वात वार
 धउसिया मीर मुहि खग धार ॥ ३९२ ॥

३८८। P रउद, D रोद, रहचतै क, P वाज, D हस्ताह, क, DP मारबौ.

३८९। D बोम (for ढोल), खिवियो

३९०। D शेन (for फउज) भाने न (for फूटन्ति), अपार (for अवार), मह

३९१। D करमाल काह, वरसता, P वरिचिता, वाज, D गाकै गगन

३९२। D बुरू, आयात (for आकासि)

भरदिया जेम जगमल्ल मल्ल
छरणोलि छल्ल मारिय सुगल्ल ।
रलतलइ रत्त सोखइ सपत्त
सम्भलइ सत्त विसधरइ वत्त ॥ ३६३ ॥

अगिये असत्त पूरिया पत्त
तिम छडइ गत्त सालि जिम सत्त ।
राठउड राह सेलार साह
गलु बाह घाति भञ्जइ गडाह ॥ ३६४ ॥

रडवडइ रुणड खाँडे विखणड
ताजियाँ तुरणड पडिया प्रचणड ।
सइ धणी भोमि वाहरू सीत
देवताँ राउ पाडइ दईत ॥ ३६५ ॥

खीराम जइत सारे निसङ्क
लोहडे लसकार लियइ लङ्क ।
राठउड राउ गलबलइ रोम
वावणउ विलागउ जाणि वोम ॥ ३६६ ॥

आहणिय अेकि असिमरि उलालि
पहटिया विया गमिया पथालि ।
पारुठे पावे किय पहारि
मारिया मेह वाजिन्न मारि ॥ ३६७ ॥

३६१ । D मारे, सजले (for सम्भलइ), विसतरे

३६४ । D जिम साल्ल सम, राठोडा छाधे रिमराह (3rd 1), सधरे दैन सहता बनाह (4th 1)

३६५ । DP छड, P तूळ

३६६ । DP खीराम, P निसीक, 1) लसकरे स्त्रीयो, वामणे विलागा, P बोमि

३६७ । 1) आहणे, छसमर, गया धोजा (for विया गँ), पररवै पाव कीयौ पहार (3rd 1), P कियु, 1) वाजंद

गोरियाँ तणा गाला यहाह
 वहावि आइ वालो विचाह ।
 गालउ गलाह मोखावि गाइ
 राजवी जेम राठउडि राइ ॥ ३६८ ॥

चउडाहर सामी कूति चाडि
 ऊतरा सेन नाँखिय उपाडि ।
 भूलाला कीया भाडि भाडि
 मोटा यह मोखी मारुआडि ॥ ३६९ ॥

सज्जारि मीर मूगलाँ साख
 लाहउरि गयउ खेरावि लाख ।
 मुरधरा वधिय उक्त भग्नाण
 सिवहरिय गयउ घरि खुरासाण ॥ ४०० ॥

॥ कल्प ॥

पातिसाह परभविय अम्ब उतारि अमझाँ
 कहं गिडावि गोमटू ताडि आँठुवे तुरझाँ ।
 कहं समीर मझमत भोमि लोटइ घाइ भरिया
 कहं हजहजह तुरझ अझ असिमरि ऊरिया ।
 काविली घटू दहवटू किय वीकाहर राइ वघरू
 जइतसी प्रवाडउ किय जमा जाम स्तर सनि हर जरू ॥ ४०१ ॥

६१८ । D वडाय, गाला यहाय मोषाय गाय (3rd 1)

६१९ । D चांडाहर, DP सामी, I नाषे, कोधा, मोटे गष मोषे, DP मारवाडि

४०० । D सुगली, येराय, वधे शोक्त, सिवहरे महो धर

४०१ । DP पातसाह, D परभवे, P परविय, आठवे, D आठवा, P कह,
 मय[मो]स, D घाव, असमर, कावली, राजा (fol राइ), प्रवाडा, ताम स्तम
 (for किय जमा)

NOTES

1 It is customary with the bards to begin all compositions of some importance with a *gāhā* (*gāthā*)

2 सालवडी . Cfr सालवडी धार्यात्त दे समत्य, *An* ¹ 29

3 ऊधूले Cfr ऊधूले व्यापइ जइतु अन्न, *An* 227 The same word is met with again in st 40 below

4 सिरि वधी सेस Cfr सिरि वधी सेस चउँडइ सग्राह, *An* 26, सिरि वधी राइ रिणमस्त्र सेस, *An* 101

दसाँ देस Cfr दाबटइ दस[ज्ज] जडधार देस, *An* 5

7 सेन चतुरङ्ग चाल Cfr चतुरङ्ग तुरङ्ग सेन चाल, *An* 34

9 राहाचरक्ता Cfr चूडाउत राहाचरक (*Rāu Amara Singhajī rā dūhā Narahara Dāsa rā kahiyā*, 165)

16 थल माल Cfr थले माल, *An* 298

21 देवरा . Cfr देवरा खवे रिणमस्त्र दूठि, *An* 105

23 पहभलइ कूँभ . Cfr रिणमस्त्र दीधु कुम्भेण राजु, *An* 108

24 कदम्ब, for कदम्ब “Slaughter, especially of relatives who stand in the way of one's ambitious designs” Cfr Skt कदन, n Again in st 64

26 सहदेव बुद्धि Cfr सहदेइ मत्ति, st 95

¹ The adespotic *Jēta Si rā Chanda*, contained in MS No 2 (a) of *Descr. of Bard and Hist. MSS*, Sect II, pt 1

28 With the two first lines in this stanza cfr —

घण खेधि पहिल्लइ सवलि घाइ

रइगाइर वाँधउ जोधि राइ । *An* 12630 मेवाडँ . Cfr मेवाड भलिउ आरम्भमळि, *An* 13433 पूजिय अनन्त Cfr आरत्ति देव पूजग अनन्त, *An* 13438 With the two last lines in this stanza cfr the *dūkh*

सीँगिलु उत्येडगु सच्चाँ

जोध विवन्नउ जागि ।

चाँकलु चाडिउ उठियउ

विक्रमाइतु वथागि ॥ *An* 15740 ऊधूल अन्न Cfr ऊधूले आपइ जइतु अन्न, *An* 237 Cfr
also st 3 above41 भूँजाई Cfr भोजने मिलइ अहार भक्ख, *An* 24148 सेखउ मोखावि Cfr मोखाविउ सेखउ मूलताणि,
An 177

With the latter hemistich cfr

राइहर अउर कुण करइ रीस

छत्र छाँह वस पालइ छचीस । *An* 19469 राउलोइ, for राउलउ इ Again in st 71 below Cfr
also मेड्सोइ, st 225, and जगतोइ (for जगत इ), st 35572 ताडिय, apparently for ताणिय, the interchange of *t*
with *n* being not uncommon in Rajasthani Cfr रिडमस्त and
रिणमस्त, दुड़िन्द and दुण्डिन्द, हसुमान and हणुमान

82 The first line is nearly illegible in the MS *P*, it having been obliterated with lime apparently with a view to alter it as far as जागि For the phrase जस्त . जागि रानि cfr st 32 (जस रानि जागि)

83 वाजि, गाजि In the latter hemistich in stanza 19 we have the same rhymes, but under the poetical form वज्जि, गज्जि The doubling of terminal consonants at the end of the lines—which is one of the artifices calculated to increase the recitative effect of bardic poetry—is not always practised in our poem in cases when the terminal consonant is preceded by a long vowel as in the present instance For another example, cfr the case of नाट and साट in st 226, and their poetical equivalents नद्दि, सद्दि in st 320

91 Notice the strange use of the relative and correlative conditionals जे, तज in the last two lines, where they practically do function for relative and correlative temporals “when then”

92 हत्यिक्षे Cfr हत्यिक्षे जियाँ रा पडिउ हत्य, *An* 221

103 नयडु, for नडु (नाड) The amplification of *a*, *ā* into *ai* or *aya* is a poetical licence of which Vithū Sūjo makes a very large use Cfr अयद्धि (< अद्धि, st 105), अइयार (< अयार, st. 108), सयव्व (< सव्व, st 172), राइठौड (< राठौड, st 190), रयत्य (< रत्य, sts 236, 264), वयन्नर (< वानर, st 333), रयक्खण (< राखण, st 333) An instance of *i* amplified into *ai* is अइतोलि (< इतोलि, st 125)

107 Cfr लहू ग्रास वरहास

वेम भींचे विलहीजइ ।

जरद काट काढियइ

सार ससमारूँ कीजइ ।

(*Rāu Rina Mala Bhātiyā ūpari doriyē rā lavitta, Gādāna Pasāita rā lahiyā*, 1)

108 क्षोडि क्षोडि Cfr क्षिलिया असङ्घ दल क्षोडि क्षोडि,
An 271

112 Cfr सिवहाणि राणि रिणमल संघारि
 मूरगले सलादी जासु मारि ।
 निय पत्यरि पत्यर खविय नित्तु
 स्त्रमरउ खवित आमर सहित्तु ॥ *An.* 253

113 वीडरिय Cfr वीडरित विमुहिं गा दहाँ वट्ट, *An* 175

114 पाघरा Cfr पाघोरि मीर तेरहइ पत्य, *An* 254
मुलिताण मनि वातिय Cfr मनि घातिय क्षपन्न, st 64 above.

127 जउँगपुरि Cfr जमणपुर बजोथा जुडित जीतु,
An 260

129 उडीसइ Cfr अनि कर्डा सोहड उडीस (*Vēra Sī Lūna-karanōta rō gīta*, 1)

130 परहुयइ लगउ Cfr परहुयइ लगइ दोही प्रघट्ट, *An* 261,
 परहुयइ विचइ नेता पचाधि, *An* 266

132 आडउ भजाद Cfr आडउ जइत भजाद अतुलवल,
An 308

135 स्त्रमकइ न स्त्रर Cfr सारे अंधार स्त्रमकइ न स्त्रर, *An* 149,
 जइ गिगिनि धूलि स्त्रमकइ न हस, *An* 89

141 Cfr मिलिया सहि क्षत्र मूरगले
 हिन्दू मुसल्लमाण ।
 चिज्जबणि राठउडाँ तणी
 अके अलोपित आण ॥ *An* 251

147 कूँडी कपाल के छाज कन्न Cfr काने विसाल . टामक कपाल, *An* 278

148 ताणाइ . Cfr ताणाइ कमाण अहूर टङ्ग, *An* 277
अभुल्ल Cfr बाणे अभुल्ल, *An* 273

The fourth line is identical with *An* 273 (a)

149 मुज्जरली . Cfr ऊपिली मूठि दिसि पाइ अङ्गि ।
पाडइ ., *An* 273

155 हालिया . Cfr हिस्तिया महादल जाणि हीम, *An* 297

157 वनिगह Cfr वनगहि बज्जत कोठे बजार, *An* 299
I would explain वनिगह as वानगी “Sample, pattern, merchandise, wares”

160 चलुचलिय . Cfr चलुचलइ चियारे सीम चक्का, *An* 307
Cfr also st 185 below

170 लङ्क वन्नरा जाण Cfr कपि जाणि लङ्क लूँविउ कडच्छि,
An 219, लेवा किरि वानर हिलिउ लङ्क, *An* 277

184 विजपञ्चर, a corruption of Skt वज्रपञ्चर “adamantine cage,” hence “secure protection”

215 सावाण, for छावाण (cfr the foregoing stanza) The interchange of *ch* and *s* is a well-known feature of Marwari
A few examples are तुल्लष्टो for तुल्लस्तो, रभा for रभा, सै for छै (colloquial), अपछर for अपसर

218 पउरिसि पडर, evidently a laudatory epithet I find it also in the *Kavitta Kūpānta Kesari Singhajī rā Āsiyā Karama Sī rā kahiyā*, st 18

222 जागवइ .. Cfr जगिजेट परायइ कृष्टि जगि, *An* 83

कंसास, an anomalous Sanskritism, for कसस्य, genitive sing ?
For the comparison, cfr कुपियउ कि कन्मह छपरो कस, *An.* 438

234 With the latter hemistich cfr

सत्र घडा घाइ भञ्जग ममत्य

हरिराज चडेनउ रुक्त छत्य । *An* 340

235 निर्मल जेम गङ्ग Cfr गठयत्ति विह्व पखि नीरु गङ्ग,
An 228, निर्मलइ पकिख विज्ज गङ्ग नीरु, *An* 417

परचक्कपस्त Cfr *An* 100, 134 Cfr also परथृपस्त, in st 339
below

236 सीहरु "a young lion" Other derivatives in ^o*rū*,
which are frequently met with in bardic poetry, are खर्दगक्ष from खर्दग "horse", चाथिक्ष from चाथी "elephant," वच्छक्ष from वच्छ "calf," वाघरु from वाघ "tiger," अहरु "son" from अह्न "body", गाभरु "youthful" from गाभ "foetus, child" The last-mentioned term is used in Sanskrit under the form गर्भेष्य, and therefrom it would seem that in all these derivatives the element ^o*rū* is to be linked with Skt ^o*rūpa*

241 देद Corresponding to कुँचराँ गुरु देदल in *An* 335

242 The last line in this stanza has been restored by me
with comparative safety with the help of the corresponding
line in *An* 328, which reads जटमल्लउ धोर पष्ठोर जाणि

244 पञ्चरतन . पाइ Cfr पाँचरतन सफुरी डिम्म पाइ,
An 330

248 चामठो . Cfr चामण्ठी(sic) सहइ न फूलचोटु, *An* 406

जइ, as an oblique singular form of the relative pronoun,
is peculiar of the Bikaneri Marwari Standard Marwari has

जिए The modern Bikaneri form is जै, जियै For other examples of जै in the poem, see sts 239, 281, 343

251 साहराँ सिरब “Foremost among the vehicles” Cfr साहरप सुगृद, st 260 below Also साहराँ चक्र, st 303

261 खीँवडउ Corresponding to खीमकन्न of *An* 370

269 कुरीकार Cfr घणा अट्ठि करावड कुरी घाउ, *An* 338
The name कुरीकार is evidently derived from the idea contained in this line

272 आसउ. Corresponding to आसकन्न in *An* 366

273 अेकगी, for °णइ Cfr also st 276 below

भुवानी चडिय दास, for चडिय भुवानीदास, a split still bolder than पञ्च ओपन्नि नहि in st 289

277 रिणहव्यावङ्ग “a cock” Cfr the equivalent Sanskrit form रणव्युष in the *Bhojaprabandha*

278 सापत्तजीह, probably “fire” Cfr Skt सप्तजिह्व

जाँबुचउ Cfr जम्बूव्यहदीप[क*] रत्य जन्न, *An* 378

282 पट्ठि, for पुट्ठि (पूठि). Though the latter form is by far the more common in Dingala, yet the form पट्ठि is equally legitimate, seeing that the Sanskrit archetype is शृष्टि For other instances of the use of पट्ठि (पृष्ठि) cfr पट्ठि जीणु मण्डि, *An* 382, पट्ठि इन्दु कि चडियउ अदरपनि, *An* 452

285 मूहतउ The corresponding term in *An* 373 is मूङ्गव्य, probably the popular etymological equivalent of the above-mentioned word

286 रिष्मग्निमत्य, lit "the enemy of the jewel-headed (serpent), i.e the peacock" Cfr भी मोर चिर, *An* 355

289 नवलखी, corresponding to नवलखउ in *An* 376

सम्मृ Cfr सम्मृ न घट्टि सुग्नि विखम साद, *An* 350

291 सञ्जन, a poetical form for साधन, the archetype, I believe, of Dingala साहण "a means of conveyance, vehicle horse, elephant, camel, cart, etc "

292 ऊगइ The entire name, as given in *An* 393, is उगरमसीह

293 साहण[^{हृ*}]दीवउ The reading साहणदीवउ of *P* falls short of two *mātrās*, hence the emendation That the word to be emended was साहणदीवउ and no other, is shown by the analogous case of the first line in st 334 below, where the same reading साहणदीवउ occurs in the same position, and the line falls short of two *mātrās* just as in the present case

301 आपइ चिरो नक्ल Cfr ठवन्तउ चिरो पग, *An* 369, चिरो ठवन्ति पाच, *An* 387 Also दइ चिरो पग, st 240 below

304 जन्न्या Cfr जन्नया पत्त सामन्न जन्ति, *An* 323

अजइपुर Cfr अजयापुर तिलका, *An* 408

305 प्रति, comparative

306 नाटारैभि Cfr नाटारैभ चमकइ गेलि नट्ट, *An* 412

309 पट्टाळ पूर Cfr पट्टाळ गुरुड नव डराल पूरि, *An* 421
Cfr also st 314 below

315 नवलखी* चस्ति* is my emendation of the unintelligible and incorrect reading of the MSS (नवलासी) Without putting excessive faith in this emendation, which may or may not coincide with what must have been the original reading of the text, I may note that it is corroborated or at least justified by other passages in the poem, where the same words occur in the same position Cfr नवलखी, st 286, and चस्ति, sts 269, 333, 340 In the case of the latter word, however, I must observe that in the three stanzas just mentioned, the reading चस्ति (चस्ति, चस्ति) is evidenced only by *D*, not by *P*, where it is always omitted It is found once in *An*, st 419 Anyhow the word चस्ति is in all these cases used in the same position and in the same function as its synonym तुरी in sts 257, 259, 260, 265, 274, 303, 306, 342 The reason why I have preferred in the present case to supply चस्ति rather than तुरी, is that it is just possible that the copyist has inadvertently written नवलासी for नवलखी चस्ति If नवलासी could be taken to be the name of the horse, the obvious emendation would be नवलासी चस्ति* आगी निसाण, but Bāratha Kisora Dāna is of opinion that नवलासी as the name of a horse is not possible

332 हरिणगल . Cfr हरिणगल् अगल् हार हस, *An* 415

334 कलियाइ Cfr क्रिति मोरु गिगिनु चीत्रइ कलाइ, *An* 359

338 छाया नह धीजइ Cfr वैसास छाँह न करइ वैसास, *An* 376

341 दाहनजन्म, probably for दाहनयान “the vehicle of the fire, i.e. the wind”

343 विलहिया Cfr विलहितु कियउ सह राईवंस, *An* 428

345 परणे, an anomalous Sanskritism, analogous to करण

and वानरेण in Prithi Rāja's *Veli Krisana Rukamanī rī*, sts 159, 234

पत्त्व, सत्त्व The identical rhymes are found in *An* 419

348 The first line in this stanza has no *vēnasagāt*. Naturally, one feels tempted to read चास in the place of शास, but I have not ventured to make the alteration, firstly because शास gives a good sense, and secondly because there are two or three other lines in the poem in which the rule of the *vēnasagāt* is not complied with

356 पाण "hardly, as soon as" The word, under the form पाण, is still used colloquially in phrases like देखतां पाण, मुष्टतां पाण "as soon as (he) saw, as soon as (he) heard", etc प्रमाण, the etymological archetype of the word, is used in the same sense in the phrase पनिसाह सेन दोष्ट प्रमाणि in st 209 above

परमेसर . Cfr गरुडासग्नि चिंडित कि गोपिविन्दु, *An* 431

362 In the fourth line, somewhat analogously to the second line in st 282, the MS *P* seems to read पाग for पानगां or पन्नगां and thereby makes the line fall short of two *mātrās* My emendation is, I think, the most probable possible, because it alters very little of the line The emendation made by the amanuensis of *D* agrees with mine in the general sense, but is gross and arbitrary in that it profoundly alters the structure of the line by inserting two new words (पुङ् and छेमां), the latter of which is, besides, superfluous

366 कामाल् पूठि क्षोडिय कँठाल Cfr कालियइ जरद कूटइ कँठाल् । सेनाउलि दौजइ जीनसाल् । *An* 435

367 हईथल, a poetical license for चाथल Cfr note to st 103 The Poet might as well have chosen to read here हयथल, as he has done in the case of वयन्नर (< वानर) and रथक्षवद (< राज्ञ) in st 333

371 With the former hemistich in this stanza cfr

पिड रवि वासरि क्रिसन पक्षि

निय तिथि चउथि निमन्धि । *An* 455

376 साँगुलइ Probably the Sāgō mentioned in st 239 as taking on his arm the weight of the battle

394 गल् बाह घाति To have the rhyme in the middle of the line we ought to read here गल् घाति बाह But it is not certain that the Poet expressly meant to have here an internal rhyme exactly in the middle of the line Cfr the first line of st 393



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